

THE
Pilgrim's Progress
FROM
THIS VVORLD,
TO

That which is to come:
Delivered under the Similitude of a

D R E A M.

VVherein is Discovered the Manner
of his setting out, His Dangerous
J O U R N E Y,
A N D
Safe Arrival at the Desired Countrey.

By JOHN BUNYAN.

I have used Similitudes, Hosea 12. 10.

BOSTON IN NEW-ENGLAND

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The Authors Apology

Thus I set Pen to Paper with delight
And quickly had my thoughts in black & white;
For having now my Method by the end,
Still as I pull'd it came, and so I Pen'd
It down; un il it came at last to be

For length & breadth the bigness which you see

Well when I had thus put my ends together,
I shew'd them others, that I might see whe her
They would condemn them, or them justifie:
And some said, let them live; some let them die:
Some said, *John* Print it; others said, not so:
Some said it might do good; others said, no.

Now was I in a straight; and did not see
VVhich was the best thing to be done by me:
At last I thought, since you are thus divided,
I Print it will, and so the case decided.

For, thought I, some I see would have it done,
Though others in that Channel do not run,
To prove then who advised for the best,
Thus I thought, if now I did denie
Those that would have it, thus to gratifie:
I did not know, but *hinder* them I might
Of that which would to them be great delight.
For those which were not for its coming forth,
I said, to them, *Offend you I am loth*:
Yet since your Brethren pleased with it be,
Forbear to judge till you do further see.

If that thou wilt not read, let it alone
Some love the Meat, some love to pick the bone

for his BOOK:

Yea that I might them better palliate,
I did too with them thus Expostulate.

May I not write in such a stile as *this*?
In such a *Method* too and yet not miss
My end thy good? why may it not be done? (none
Dark Clouds bring waters, when the bright bring
Yea dark or bright, if they their Saviour drops
Cause to descend the earth, by yielding Crops,
Gives praise to both, and carpeth not at either,
But treasures up the fruit they yield together:
Yea, so commixes both, that in her Fruit
None can distinguish this from that, they suit
Her well, w^hen hungry: but if she be full,
She spues out both, & makes their blessing null.

You see the ways the *Fisher man* doth take
To catch the Fish: what Engins doth he make?
Behold! how he engageth all his wits:
Also his Snare's Lines, Angles, Hooks and Nets:
Yet fish there be, that neither Hook, nor Line,
Nor Snare, nor Net, nor Engine can make thine:
They must be grop'd for, and be tickled to,
Or they will not be caught what e're you do.

How do the *Fowler* seek to catch his game
By divers means, all which one cannot name:
His gun, his nets, his lime-twigs, light and bait,
He creepes, he goes, he stands, yea who can tell
Of all his postures? yet there's none of these
Will make him Master of what Fowl he pleases,
Yea, he must Pipe and whistle to catch this,
Or if he does so, that Bird he will miss.

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If that a Pearl may in a *Toads-head* dwell;
And may be found too in an *Oyster-shell*;
If things that promise nothing, do contain
VVhat better is than Gold; who will disdain,
That have an inkling of it, there to look,
That they may find it? Now my little Book
(The void of all those paintings that may make
It with this or the other man to take.)
Is not without those things that do excell
VVhat do in brave but empty Notions dwell.

Well, yet I am not fully satisfy'd

That this your book will stand when soundly try'd,

VVhy, what's the matter? *It is dark what tho?*

But it is feigned: VVhat of that I tro?

Some men by feigned words as dark as mine,
Make truth to spangle, and its Rays to shine.

But they want solidness: I speak man thy mind:

They drown'd the weak: Metaphors make us blind.

Solidity, indeed, becomes the Pen,

Of him that writeth things Divine to Men:

But must I needs want solidness, because

By *Metaphors* I speak; were not Gods Laws,

His Gospel laws in olden time held forth

By *Types*, *Shadows* and *Metaphors*? Yet loth

Will any sober Man be to find fault

With them, lest he be found for to assault

The highest VVisdom: No, he rather stoops,

And seeks to find out what by Pins and Loops,

By Calves, and Sheep, by Heifers, and by Rams,

By Birds, and Herbs, and by the blood of Lambs,

Go

for his BOOK.

God speaketh to him ; and happy is he
That finds, the light & Grace that in them be.

Be not too forward therefore to conclude,
That I want solidness ; that I am rude :
All things solid in shew, not solid be ;
All things in Parables despise not we,
Lest things most hurtful lightly we receive ;
And things that good are, of our Souls bereave.

My dark and cloudy words, they do but hold
The truth, as Cabinets inclose the Gold.

The Prophets used much by *Metaphors*
To set forth truth ; yea, who so considers
Christ, his Apostles too, shall plainly see,
That Truths, to this day, in such Mantles be.

Am I afraid to say that holy VVrit,
Which for its Style & Praise puts down all wit,
Is every where so full of all these things,
(Dark figures, Allegories) yet there springs
From that same Book, that lustre, & those rays
Of light, that turns our darkest nights to days.

Come, let my Carper, to his *Life* now look,
And find their darker Lines, than in my Book
He findeth any : Yea, and let him know,
That in his *best things* there are *worse lines* too.

May we but stand before Impartial Men,
To his poor One, I dare adventure ten :
They will take my meaning in these lines,
Far better than his lies in Silver Shrines,
Coins, truth, altho in Swadling-clours. I find
before the Judgement, rectifies the Mind.

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Pleases the Understanding, makes the will
Submit : the Memory too it doth fill
VVith what doth our imaginations please,
Likewise, it tends our troubles to appease.

Sound words I know *Timothy* is to use,
And old wives Fables he is to refuse,
But yet grave *Paul*, him no where did forbid
The use of Parables, in which lay hid
That gold, those pearls & precious stones that were
VVorth digging for, and that with greatest care

Let me add one word more, O Man of God !
Art thou offended ? Dost thou wish I had
Put forth my Matter in another dress,
Or that I had in things been more express ?
Three things let me propound, then I submit
To those that are my betters, (as is fit.)

1. I find not that I am deny'd the use
Of this my Method, so I no abuse
Put on the words, things, Readers, or be rude
In handling Figure or Similitude,
In application ; but all that I may,
Seek the advance of truth, this or that way :
Denied, did I say ? Nay, I have leave,
(Examples too, and that from them that have
God better pleased by their words or wayes,
Than any Man that breatheth now adays.)

Thus to express my mind, thus to declare
Things unto thee that Excellentest are.
2. I find that Men (as high as trees) will write
Dialogue-wise : yet no man doth them slight

For

for his BOOK:

For writing so : indeed if they abuse
Truth, curled be they, and the craft they use
To that intent : but yet let truth be free
To make her Salleys upon thee, and me,
VVhich way it pleases God: for who knows how.
Better than he that taught us first to Plow,
To guide our Mind and Pens, for his design?
And he makes base things usher in Divine.

3 I find that holy VVrit in many places,
Hath semblance with this method, where the
Do call for one thing, to *set forth* another (*cases*
Use it I may then, and yet nothing smother
Truths Golden beams, nay, by this method may
Make it cast forth its Rays as light as day.

And now before I do put up my Pen,
I'll shew the profit of my Book, and then
Commit both thee, & it unto that hand (stand,
That pulls the strong down, & makes weak ones

This Book it chalketh out before thine eyes,
The Man that seeks the everlasting Prize :
It shews you whence he comes, whether he goes,
VVhat he leaves undone, also what he does :
It also, shews you how he runs and runs,
Till he unto the Gate of Glory comes

It shews too, who sets out for life amain,
As if the lasting Crown they would attain :
Here also you may see the reason why
They lose their labour, and like fools do dye.

This Book will make a Traviler of thee :
by its Counsel thou wilt ruled be :

The Authors Apology for his BOOK.

It will direct thee to the Holy-Land,
If thou wilt its Directions understand:
Yea, it will make the slothful active be;
The blind also delightful things to see.
Art thou for something rare, and profitable?
Wouldst thou see a Truth within a Fable?
Art thou forgetful? wouldst thou remember
From *New-years-day* to th'last of *December*?
Then read my Fancies, they will stick like Burs
And may be to the helpless, Comforters.

This Book is Writ in such a Dialect,
As may the minds of little Men affect:
It seem: a Novelty, and yet contains
Nothing but sound, and honest Gospel strains.
Wouldst thou divert thy self from Melancholy?
Wouldst thou be pleasant, yet be far from folly?
Wouldst thou read Riddles, & their Explanation?
Or else be drowned in thy Contemplation?
Dost thou love picking meat? or wouldst thou see
A Man i'th Clouds, and hear him speak to thee?
Wouldst thou be in a Dream, and yet not sleep?
Or wouldst thou in a moment laugh and weep?
Wouldst thou lose thy self, and catch no harm?
And find thy self again without a charm.
Wouldst thou read thy self & read thou knowst not what
And yet know whether thou art blest or not,
By reading the same lines: O then come hither,
And lay my Book, thy Head & Heart together.

JOHN BUNYAN.

(1)



T H E
Pilgrim's Progress:

In the Similitude of a

D R E A M.

A S I walk'd through the Wilderness of this World, I lighted on a certain place where was a Den: and I laid me down in that place to sleep: and as I slept I dreamed a Dream. I dreamed, and behold I saw a Man (Isai. 63.6 Luk. 14.33. Psal 38.4. Hab 2. 2. Act. 16.31.) clothed with Rags, standing in a certain place, with his face from his own house, a Book in his hand, and a great burden upon his Back. I looked, and saw him open the Book, and read therein, and as he read, he wept and trembled: and not being able longer to contain, he brake out with a lamentable cry, saying, (Act. 27.1.) *What shall I do?*

In this plight therefore he went home, and restrained himself as long as he could, that his Wife and Children should not perceive his distress, but he could not be silent long, because that his trouble increased: wherefore at length he brake his mind to his Wife and Children; and thus he began to talk to them. *O my dear Wife, saith he, and you the Children of my bowels, I your dear friend am*

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in my self undone, by reason of a burden that lieth hard upon me: moreover, I am for certain informed, that this our City will be burned with fire from Heaven, in which fearful overthrow, both my self, with thee my wife, and you my sweet babes, shall miserably come to mine; except (the which, yet I see not) some way of escape can be found, whereby we may be delivered. At this, His Relations were sore amazed; not for that they believed, that what he said to them was true, but because they thought, that some frenzy dissembler had got into his head: therefore it drawing towards night, and they hoping that sleep might settle his brain, with all hast they got him to bed; but the night was as troublesome to him as the day: wherefore instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did; he told them worse and worse. He also set to talking to them again, but they began to be hardened. They also thought to drive away his dis temper by harsh and farty carriages to him: sometimes they would de-
side, sometimes they would chide, and sometimes they would quite neglect him: wherefore he began to retire himself to his Chamber to pray for; and pity them: and also to condole his own misery: he would also walk sometimes in the Fields, sometimes reading, and sometimes praying: and thus for some dayes he spent his time.

Now, I saw, upon a time, when he was walking in the Fields, that he was (as he was wont) reading in his Book, and greatly distressed in his mind; and as he read he burst out, as he had done before, crying, *What shall I do to be saved?* Act. 16. 30, 31.

I saw also that he looked this way, and that way, as if he would run; yet he stood still, because (as I perceived) he could not tell which way to go. I went on then, and saw a man named *Evangelist*, coming to him, and asked, *Wherefore dost thou cry?* He answered, *I perceive by the Book in my hand, that I am condemned*

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to die, and (*Neb. 9. 27.*) after that to come to judgement; and I find that I am not (*Job 26. 21, 22.*) willing to do the first, nor (*Ezek. 22. 14.*) able to do the second.

Then saith *Evangelist*, Why not willing to die? since this life is attended with so many Evils? The Man answered, because I fear that this burden that is upon my back, will sink me lower then the Grave; and I shall fall into (*Isai. 30. 33.*) *Tophet*. And Sir, if I be not fit to go to Prison, I am not fit to go to Judgement, and from thence to Execution; and the thoughts of these things make me cry.

Then saith *Evangelist*, if this be thy condition, why standest thou still? he answered, because I know not whither to go, Then he gave him a *Parchment-Roll*, and there was written within, (*Mat. 3. 7.*) *Fly from the wrath to come.*

The man therefore read it, and looking upon *Evangelist* very carefully; said, whither must I fly? Then said *Evangelist*, pointing with his finger over a very wide field, Do you see yonder *Wicket-Gate*? The man said, No, (*Mat. 7. 13. 14. 105. 2 Pet. 1. 29.*) Then said the other, Do you see yonder shining light? he said, I think I do. Then said *Evangelist*, Keep that light in your eye, and go up directly thereto, so shalt thou see the Gate; at which when thou knockest, it shall be said, thee what thou shalt do.

So I saw in my Dream, that the Man began to run; now he had not run far from his own Door, but his Wife and Children perceiving it, began to cry after him, to return: (*Luk. 14. 16.*) but the man put his fingers in his ears, and ran on, crying, Life, Life, Eternal Life. He be looked not behind him, (*Gen. 19. 17.*) but ran on in the middle of the plain.

The Neighbours also came out to (*Jer. 20. 16.*) see him, and as he ran, some mocked, others threatened, and some cried after him to return: and among

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that did so, there were two that were resolved to fetch him back by force. The name of the one was *Obstinat*, and the name of the other *Pliable*. Now by this time the Man was got a good distance from them; but however they were resolved to pursue him; which they did, and in a little time they overtook him. Then said the Man, Neighbours, *Wherefore are you come?* They said, to persuade you to go back with us; but he said, that can by no means be? You dwell (said he) in the City of *Destruction* (the place also where I was born) I see it to be so; and dying there, sooner or later, you will sink lower than the Grave, into a place that burns with Fire and Brimstone: be content good Neighbours. and go along with me.

What, said Obstinat, and leave our Friends, and our Comforts behind us?

Yes, said *Christian* (for that was his name) because *that all, which you shall forsake, is not (2 Cor. 4 18.)* worthy to be compared with a little of that that I am seeking to enjoy: and if you will go along with me, and hold it, you shall fare as I myself: for there where I go, is (Luk. 14. 17.) enough, and to spare: come away, and prove my words.

Obst. What are the things you seek, since you leave all the world to find them?

Chr. I seek an (Pet. 1. 4.) *Inheritance, incorruptible, undefiled, and that fadeth not away:* and it is laid up in Heaven (Heb. 11. 16.) and safe there, to be bestowed at the time appointed on them that diligently seek it. Read it so, if you will in my Book.

Obst. Tush, said Obstinat, away with your Book: will you go back with us or no?

Chr. No, not I saith the other: because I have laid my hand to the Plow? Luke 9 62.

Obst. Come then Neighbour Pliable, let us turn back, and go home with him, there is a Company of them that

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headed Concombs, that when they take a fancy by the end, are wiser in their own eyes then seven men that can render a reason.

Pli. Then said *Pliable*, don't revile; if what the good *Christian* sayes, is true, the things he looks after are better then ours: my heart inclines to go with my Neighbour.

Obst. *What! more fools still? be ruled by me, go back: who knows whether such a brain-sick fellow will lead you? Go back, go back and be wise.*

Chr. Nay, but do thou come with thy Neighbour *Pliable*, there are such things to be had which I spoke of, and many more glories besides: if you believe not me, read here in this Book, and for the truth of what is exprest therein, behold all is confirmed by the (*Heb.* 9.17. 18, 19, 20, 21.) Blood of him that made it.

Pli. Well Neighbour *Obstinate* (saith *Pliable*) I begin to come to a point, I intend to go along with this good man, and to cast in my lot with him: but my good companion, do you know the way to this desired place?

Chr. I am directed by a man whose name is *Erangel*, to speed me to a little Gate that is before us, where we shall receive instructions about the way.

Pli. Come then good Neighbour, let us be going, then they went both together.

Obst. And I will go back to my place said *Obstinate*: I will be no Companion of such mis-led carnal fellows.

Now I saw in my Dream, that when *Obstinate* was gone back, *Christian* and *Pliable* went talking over the Plain, and thus they began their discourse.

Chr. Come Neighbour *Pliable*, how do you do? I am glad you are perswaded to go along with me; had I seen myself, but felt what I have felt of the power, and mercy of what is yet unseen, he would not thus have given us the back.

Pli.

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Pli. Come Neighbour Christian, since there is none but us two here, tell me now further, what the things are : and how to be enjoyed, whether we are going.

Cbr. I can better conceive of them with my mind, than speak of them with my tongue : but yet since you are desirous to know, I will read of them in my Book.

Pli. And do you think that the words of your Book are certainly true?

Cbr. Yes verily, for it was made by him that (Tit. 1. 2.) cannot lie.

Pli. Well said, what things are they?

Chr. There is an (Isa. 4. 5, 17. Joh. 10. 27, 28, 29.) endless Kingdome to be inhabited, and everlasting life to be given us ; that we may inhabit that Kingdome for ever.

Pli. Well said, and what else?

Chr. There are Crowns of Glory to be given us ; (2 Tim. 4. 8. Rev. 23. 4. Mat. 13.) and Garments that will make us shine like the Sun in the Firmament of Heaven.

Pli. This is very pleasant, and what else?

Cbr. There shall be no more crying, (Isa. 15. 8. Rev. 7. 16, 17 Chap. 21. 4.) nor sorrow ; for he that is owner of the place ; will wipe all tears from our eyes.

Pli. And what company shall we have there?

Cbr. There we shall be with Seraphims, (Isa. 6. 2. 1 Thess. 4. 16, 17. Rev. 5. 57.) and Cherubims ; Creatures that will dazle your eyes to look on them : there also you shall meet with thousands, and ten thousands that have gone before us to that place ; none of them are hurtful, but loving and holy ; every one walking in the sight of God, and standing in his presence with acceptance for ever : In a word, there we shall see the (Rev. 4. 5.) Elders with their Golden Crowns ; There we shall see the Holy (Chap. 14. 12. 3. 4. 5.) Virgins with their Golden Harps. There we shall see (Job. 12. 25.) the

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that by the Word were cut in pieces, burnt in flames, eaten of Beasts, drowned in the Seas, for the love that they bare to the Lord of the place; all well and clothed with (2 Cor. 5. 2, 3, 5.) Immortality, & with a Garment.

Pli. The hearing of this is enough to ravish our heart; but are these things to be enjoyed? how shall we get to the possessors thereof?

Chr. The Lord, the Governour of the Country, hath recorded that (*Isai.* 55. 12.) in this Book: the substance of which, if we be truly willing to have it, he will bestow it upon us freely.

Pli. Well, my good Companion, glad am I to hear of these things, come on, let us mend our pace.

Chr. I cannot go so fast as I would, by reason of this burden that is on my back.

Now I saw in my Dream, that just as they had ended this talk, they drew near to a very *Mirey Slough*, that was in the midst of the Plain, and they being heedless, did both fall suddenly into the bog. The name of the Slough was *Despond*, Here therefore they wallowed for a time, being grievously bedaubed with the dirt; and *Christian*, because of the burden that was on his back, began to sink in the Mire.

Pli. Then said *Pliable*, Ah, Neighbour *Christian*, where are you now?

Chr. Truly said *Christian*, I do not know.

Pli. At that *Pliable* began to be offended; and angrily said to his fellow; Is this the happiness you have told me of? Is this the happiness you have told me of? Is this the happiness you have told me of? If we have such ill speed at our first setting out, how can we expect twice this and our journey's end? After this he began to speak with my life, you shall possess the same Country as I do. And with that he gave a desperate stroke with his staff, and got out of the mire, on that side of the Slough which was next to his own house. So when he was gone, *Christian* saw him no more.

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Wherefore *Christlan* was left to tumble in the *Slough of Despond* alone; but still he endeavoured to struggle to that side of the slough, that was still further from his own House, next to the Wicket gate; the which he did, but could not get out because of the burden that was upon his back: But I beheld in my Dream, that a Man came to him, whose Name was *Help*, and asked him, what he did there?

Chr. Sir, said *Christlan*, I was bid go this way, by a Man called *Evangelist*, who directed me also to yonder Gate, that I might escape the wrath to come: And as I was going thither, I fell in here.

Help. But why did you not look for the steps?

Chr. Fear followed me so hard, that I fled the next way, and fell in.

Help. Then, said he, Give me thy hand; so he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way.

Then I stepped to him that plucked him out, and said; Sir, wherefore, since over this place is the way from the City of *Destruction*, to yonder Gate, is it, that this Place is not mended, that poor Travellers might go thither with more security? And he said unto me, that *Miry Slough*, is such a place as cannot be mended: It is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the *Slough of Despond*: for still as the sinner is awakened about his lost condition, there ariseth in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place: And thus is the reason of the badness of this ground.

It is not the (*Isai. 34. 3. 4.*) pleasure of the Lord, that this place should remain so bad, his Lamentations there were by the direction of his Majesties Surveyors, begun above this sixteen hundred year, in respect of the badness of ground, if perhaps it might have been mended.

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Yes, and to my knowledge, said he, Here hath been swallowed up, at least, Twenty thousand Cart-loads; yea, millions of wholesome Instructions, that have at all seasons been brought from all places of the Kings Dominions, (and they that can tell, say, they are the best materials to make good ground of the place,) if so be it might have been mended, but it is the *Slough of Despond*; and so will be, when they have done what they can.

True, there are by the direction of the Law-giver certain good and substantial steps, placed even through the very midst of this *Slough*; but at such time as this place doth much spue out its filth, as it doth against change of Weather, these steps are hardly seen, or if they be, men through the dizziness of their heads, step besides; and then they are bemired to purpose, notwithstanding the steps be there, but the ground is (1 Sam. 12. 23.) good when they are once got in the Gate.

Now I saw in my Dream, that by this time *Pliable* was got home to his House again. So his Neighbours came to visit him; and some of them rebuked him for coming back; and some called him Fool for hazarding himself with *Christian*; others again did mock at his cowardliness, saying, Surely since you began to venture, you would not have been so base to have given out for a few difficulties. So *Pliable* sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor *Christian* behind his back. And thus much concerning *Pliable*.

Now as *Christian* was walking solitarily by himself, the spirit of our star off, come crossing over the field to meet him; and their hap was to meet just as they were crossing the way of each other. The Gentlemen Name that met him was Mr. *Worldly Wiseman*, he dwelt in the Town of *Wansey*, a very great Town, and also hard by the way where *Christian* came. This man then meeting

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with *Christian*, and having some inckling of him, (for *Christian*'s setting forth from the City of *Deffruition*, was much noised abroad, not only in the Town where he dwelt, but also it began to be the Town talk in some other places) Master *World-wise-man* therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with *Christian*.

Worl. How now, good fellow, whither away, after this burdened manner?

Chr. A burdened manner indeed, as ever, I think, poor creature had. And whereas you ask me, whither away. I tell you Sir I am going to yonder Wicket gate before me: for there as I am informed I shall be put into a way to be rid of my heavy burden.

Worl. Hast thou a Wife and Children?

Chr. Yes, but I am so laden with this burden, that I cannot take the pleasure in them as formerly, methinks I am as (1 Cor. 7. 29.) If I had none

World Wilt thou hearken to me, if I give thee Coun-
sel.

Chr. If it be good I will; for I stand in need of good Counsell.

Worl. I would advise thee then that thou with all speed get thy self rid of thy burden; for thou wilt never be settled in thy mind till then: nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee, till then.

Chr. That is that which I seek for, even to be rid of this heavy burden; but get it off my self I cannot: there is there any man in our Country that can take it off my shoulders; th. refore am I going this way, as I told you, that I may be rid of my burden.

Worl. Whatid you go this way to be rid of thy bur-
den?

Chr. A man that appeared to me to be a very good and honourable person, his Name as I remember is a
messenger?

World

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Worl. I besrow him for his Counsel, there is not a more dangerous and troublesome way in the world, then is that unto which he hath directed thee, and that thou shalt find, if thou wilt be ruled by his counsel: Thou hast met with something (as I perceive) already; for I see the dirt of the Slough of Despond is upon thee, but that Slough is the beginning of the sorrows that do attend those that go on in that way: Heare me, I am older then thou, thou art like to meet with in the way which thou goest, Wearisomene's, Painesfulness, Hunger, Perils, Nakedness, Sword, Lions, Dragons, Darknes: and in a word Death, and what not? These things are certainly true, having been confirmed by many Testimonies. And should a man so carelessly cast away himself, by giving heed to a stranger.

Chr. VVhy, Sir, this burden upon my back is more terrible to me than are all these things which you have mentioned: nay, methinks I care not what I meet with in the way, if so be I can also meet with deliverance from my burden.

VVorl. How camest thou by thy burden as first?

Chr. By reading this Book in my hand.

VVorl. I thought so: and it is happened unto thee as to other weak men, who medling with things too high for them, do suddenly fall unto thy distractions: which distractions do not only unman men, (as thine I perceive has done thee) but they run them upon desperate adventures, to obtaine they know not what.

Chr. I know what I would obtain: it is ease for my burden.

VVorl. But why wilt thou seek for ease this way, seeing so many dangers attend it, especially, since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thy self into: yea, and the remedy is at hand. Beside, I will not stand in head of those dangers, thou dost more than thinke of.

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Chr. Sir, pray open this secret to me.

Wol. Why, in yonder Village (the Village is named Morality) there dwells a Gentleman, whose Name is Legality, a very iudicious man (and a man of a very good name) that has skill to help men off with such burdens as thine are, from their shoulders, yea, to my knowledge, he hath done a great deal of good this way: Ah, and besides, he daib still to cure those that are somewhat crazed in their wits with their burdens. To him as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a prissy young man to his Son, whose name is Civility, thou canst do it (so speak on) as well as the old Gentleman himself: There, I say, thou mayest be eased of thy burden, and if thou art not minded to go back to thy former habitation, as indeed I would not with thee, thou mayest lend for thy Wife and Children to thee to this Village, where there are Houses now standing empty, one of which thou mayest have at reasonable rates. Provision is there also cheap and good, and that which will make thy life more happy, is, to be sure there thou shalt live by honest Neighbours, in credit and good fashion.

Now was Christian somewhat at a stand, but presently he concluded if this be true which this Gentleman hath said, my wisest course is to take his advice, and with that he thus further spoke.

Chr. Sir, which is my way to this honest man's house?

Wol. Do you see yonder little Hill?

Chr. Yes, very well.

Wol. By that Hill you must go, and the first house you come at, is his.

So Christian turned out of his way to go to the old man's house for help: but behold, when he came to the hill by the Hill, it seemed so high, absolutely so high, that what was next the way side, did hang so steeply down that

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Christian was afraid to venture further, lest the Hill should fall on his head: wherefore there he stood still, and wotted not what to do. Also his burden now seemed heavier to him, than while he was in his way. There came also (*Ezra. 10. 18.*) flashes of fire out of the Hill that made (*Jer. 16.*) *Christian* afraid that he should be burned: here therefore he sweat and did quake for fear, (*Heb. 12. 11.*) And now he began to be sorry that he had taken Mr. *Worldly-wisemens* Counsel; and with that he saw *Evangelist* coming to meet him; at the sight also of whom he began to blush for shame. So *Evangelist* drew nearer and nearer, and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with *Christian*.

Evan. VVhat dost thou here *Christian*? said he, at which words *Christian* knew not what to answer: wherefore, at present he stood speechless before him. Then said *Evangelist* farther, Art not thou the man that I found crying, without the VValls of the City of *Despair*?

Evan. How is it then that thou art so quickly turned aside, for thou art now out of the way.

Chr. I met with a Gentleman so soon as I had got over the Slough of Despond, who perswaded me, that I might in the Village before me, find a man that could take off my burden.

Evan. What was he?

Chr. He looked like a Gentleman, and talked much to me, and got me at last yield; so I came hither. But when I beheld this Hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

Evan. What said the Gentleman to you?

Chr. VVhy, he asked me whicher I was going, and I told him.

Evan. And what said he then?

Chr. He asked me if I had a Family, and I told him I

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but said I, I am so loaden with the burden that is on my back, that I cannot take pleasure in them as formerly.

Evan. And what said he then?

Chr. He bid me with speed get rid of my burden, and I told him 'twas ease that I sought: And said I, I am going to yond *Gate* to receive further direction how I may get to the place of deliverance. So he said that he would shew me a better way, and short, not so attended with difficulties, as the way, *Sir*, that you set me: which way, said he, will direct you to a Gentleman's house that is best skill to take off these burdens: So I believed him, and turned out of that way into this, if haply I might be soon eased of my burden: but when I came to this place, and beheld things as they are, I stopped for fear (as I said) of danger: but I now know not what to do.

Peter. Then (said *Evangelist*) stand still a little, that I may shew thee the words of God. So he stood trembling: Then (said *Evangelist*) *Ech. 12. 22.* See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from Heaven. He said moreover (*Chap. 10. 38.*) Now the just shall live by Faith, but if any man draw back, my soul shall have no pleasure in him. He also did thus apply them, Thou art the man that art running into this misery, thou hast begun to reject the counsel of the most high, and to draw back thy foot from the way of peace, even almost to the hazarding of thy Perdition.

Then *Christian* fell down at his foot as dead, crying, *VVo* is me, for I am undone: at the sight of which *Evangelist* caught him by the right hand, saying, all manner of sin and blasphemies shall be forgiven unto them that are not faithless, but believing; then did *Christian* a little revive, and stood up trembling, as at first he did.

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Then *Evangelist* proceeded, saying, Give more ear to
 heed to the things which I shall tell thee of. I will now
 shew thee who it was that deluded thee, and who it
 was also to whom he sent thee. The man that met thee,
 is one *Worldly wise-man*, and rightly is he so called; partly,
 because he favoureth only the Doctrine of this world
 (therefore he alwayes goes to the Town of *Morality*
 to Church) and partly (1 *Joh.* 4. 5.) because he loveth
 that Doctrine best; for it saveth him best from the Cross;
 and because he is of this carnal temper, therefore he
 seeketh to pervert my wayes, though right. (Col. 3. 12.)
 Now there are three things in this mans counsel that
 thou must utterly abhor.

1. His turning thee out of the way.
2. His labouring to render the Cross odious to thee.
3. And his setting thy feet in that way that leadeth
 unto the administration of Death.

First, Thou must abhor his turning thee out of the
 way; yea, and thine own consenting thereto: because
 this is to reject the Counsel of God, for the sake of the
 counsel of a *Worldly wise-man*, the Lord says, *Strive to*
enter into the strait Gate, the Gate to which I send thee,
Mat. 7. 13, 14. *For strait is the Gate that leadeth into Life,*
and few there be that find it. From this *Narrow*
 Gate, and from the way thereto, hath this *Wicked*
 turned thee, to the bringing of thee almost to destruction;
 hate therefore his turning thee out of the way, and
 abhor thy self for hearkening to him.

Secondly, Thou must abhor his labouring to render
 the Cross odious unto thee; for thou art to (Heb. 11.
 25, 26.) *prefer it before the treasures in Egypt*: besides
 the King of Glory hath told thee (*Mat.* 13. 44.) that he
 that would save his life, shall lose it: and (*Luke* 14. 26.)
 he that loveth his Father, and hates not his Father and
 Mother, and Wife and Children, and Brethren, and
 Sisters, and his own life also, he cannot be my Disciple.

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ciple. I say therefore, for man to labour to perswade thee, that that shall be thy death, without which, the truth hath said, thou canst not have eternal life. This Doctrine thou must abhor.

Thirdly, thou must hate his setting of thy feet in the way that leadeth to the ministration of Death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou wast sent for ease, being by name *Legality*, is the son of the (*Gal. 4. 21---27.*) Bond-woman which now is, and is in bondage with her Children, and is in a mystery this Mount *Sinai*, which thou hast feared will fall on thy head. Now if she with her Children are in bondage, how canst thou expect by them to be made free? This *Legality* therefore is not able to set thee free from thy burden. No man was as yet ever rid of his burden to him, nor ever is like to be: ye cannot be justified by the works of the Law; for by the deeds of the Law, no man living can be rid of his burden: therefore *Mr. Worldly-wise-man* is an alien, and *Mr. Legality* is a cheat: and for his Son *Civility*, notwithstanding his simpering looks, he is but an Hypocrite, and cannot help thee. Believe me, there is nothing in all this noise, that thou hast heard of these sottish men, but a design to beguile thee of thy Salvation, by turning thee from the way in which I had set thee. After this *Evangelist* called aloud to the Heavens for Confirmation of what he had said; and with that there came words and fire out of the mountain under which *poor Civility* stood, that made the hair of his flesh stand up. The words were thus pronounced, *Gal. 3. 10.* As many as are of the works of the Law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.

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Now *Christian* looked for nothing but death, and began to cry out lamentably; even cursing the time in which he met with *Mr. Worldly wise-man*; still calling himself a thousand fools for hearkening to his Counsel; he also was greatly ashamed to think that this Gentlemans Arguments, flowing only from the flesh, should have the prevalancy with him as to cause him to forsake the right way. This done, he applied himself again to *Evangelist* in words and sence as follows.

Chr. Sir, What think you? is there hopes? may I now go back; and go up to the *Wicket Gate*, shall I not be abandoned for this, and sent back from thence ashamed. I am sorry I have hearkened to this mans Counsel, but may my sins be forgiven.

Evan. Then said *Evangelist* to him, Thy sin is very great, for by it thou hast committed two evils; thou hast forsaken thy way that is good, to tread in forbidden paths: yet will the man at the Gate receive thee, for he has good will for men: only, said he, take heed that thou turn not aside again; lest thou perish from the way, when his wrath is kindled but a little. *Psalm 122*. Then did *Christian* address himself to go back, and *Evangelist*, after he had kiss'd him, gave him one smile, and bid him God speed: so he went on with haste, neither spake he to any man by the way; nor if any man asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow *Mr. Worldly wise-man's* Counsel: so in proceeding thither *Christian* got up to the Gate. Now, over the Gate there was written, *Knock, and it shall be opened to you, Mat. 7. 8*. He knocked, therefore more than once or twice, saying:

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*'May I now enter here? will he within
Open to sorry me, though I have been
An undeserving Rebel? then shall I
Not fail to sing his lasting praise on high.'*

At last there came a grave person to the Gate, named *Good-will*, who asked *Who was there? and whence he came, and what he would have?*

Chr. Here is a poor burdened sinner, I come from the *City of Destruction*, but am going to *Mount Zion*, that I may be delivered from the wrath to come; I would therefore, Sir, since I am informed that by this Gate is the way thither, know if you are *willing* to let me in.

Good-will. I am willing with all my heart, said he; and with that he opened the Gate.

So when *Christian* was stepping in, the other gave him a pull: then said *Christian*, What means that? The other told him, a little distance from this Gate, there is erected a strong Castle, of which *Beelzebub* is the Captain: from thence both he, and them that are with him, shoot arrows at those that came up to this Gate; if happily they may die before they can enter in. Then said *Christian*, I rejoice and tremble. So when he was got in, the man of the Gate asked him, who directed him thither?

Chr. *Evangelist* bid me come hither and knock, (as I did,) And he said, that you, Sir, would tell me what I must do.

Good-will. An open door is set before thee, and no man can shut it.

Chr. Now I begin to reap the benefits of my labours.

Good-will. But how is it that you came alone?

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Chr. Because none of my Neighbours saw their danger, as I saw mine.

Good-will Did any of them know of your coming?

Chr. Yes, My Wife and Children saw me at the first, and called after me to turn again: Also some of my Neighbours stood crying and calling after me to return; but I put my Fingers in my Ears, and so came on my way.

Good-will. But did none of them follow you to persuade you to go back?

Chr. Yes, both *Obstinate* and *Pliable*: but when they saw that they could not prevail, *Obstinate* went railing back; but *Pliable* came with me a little way.

Good-will. But why did he not come through?

Chr. We indeed came both together, until we came at the *Sloagh of Despond*, into the which, we also suddenly fell. And then was my Neighbour *Pliable* discouraged, and would not adventure further. Wherefore getting out again, on that side next to his own house, he told me, I should possess the brave Country alone for him: So he went his way, and I came mine. Heater *Obstinate*, and I to this Gate.

Good-will. Then said *Good-will*, Alas poor man, in the celestial Glory of so small esteem with him, that he counteth it not worth running the hazards of a few difficulties to obtain it?

Chr. Truly said *Christian*, I have said the truth of *Pliable*, and if I should also say all the truth of my self, it will appear there is no betterment 'twixt him and my self. 'Tis true, he went back to his own house, but I also turned aside to go into the way of death, being persuaded thereto by the carnal agreement of one Mr. *Worldly-wiseman*.

Good-will. Oh, did he light upon you? what, he would have had you a sought for ease at the hands of Mr. *Legalism*: they are both of them a very cheat: but did you take his counsel?

Chr.

Chr. Yes, as far as I durst, I went to find out Mr. *Zelus*, until I thought that the Mountain that stands by his house, would have fallen upon my head: wherefore there I was forced to stop.

Good-will. That mountain has been the death of many, and will be the death of many more: 'tis well you escaped being by it dashed in pieces.

Chr. Why, truly I do not know what had become of me there, had not *Evangelist* happily met me again as I was musing in the midst of my dumps: but 'twas Gods mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that Mountain than thus to stand talking with my Lord: But Oh, what a favour is this to me, that yet I am admitted entrance here.

Good-will. We make no Objections against any, notwithstanding all that they have done before they come hither, (*Job 8. 37.*) *they in no wise are cast out*; and therefore, good *Christian*, come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way? *THAT* is the way thou must go. It was cast up by the Patriarchs, Prophets, Christ and his Apostles, and it is as straight as a Rule can make it: This is the way thou must go.

Chr. But said *Christ*ian, is there no turnings nor windings, by which a stranger may lose the way?

Good-will. Yes, there are many waves, *BUT* down upon this; and they are crooked and wide: But thus thou mayest distinguish the right from the wrong, the right only being (*Mat. 7. 14.*) straight and narrow.

Then I saw in my Dream, That *Christian* asked him further, if he could not help him off with his burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him, As to thy burden, be content to bear it.

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until thou comest to the place of Deliverance: for there it will fall from thy back of it self.

Then *Christian* began to gird up his loins, and to address him self to his journey. So the other told him that by that he was gone some distance from the Gate, he would come at the house of the *Interpreter*, at whose Door he should knock, and he would shew him excellent things. Then *Christian* took his leave of his Friends, and he again bid him God speed.

Then he went on, till he came at the house of the *Interpreter*, where he knocked over and over: at last one came to the door, and asked *Who was there?*

Chr. Sir, here is a Traveller, who was bid by an acquaintance of the Good-man of this House, to call here for my profit, I would therefore speak with the Master of the house: so he called for the Master of the House, who after a little time came to *Christian*, and asked him what he would have?

Chr. Sir, said *Christian*, I am a man that am come from the City of *Destruction*, and am going to the Mount *Zion*, and I was told by the man that stands at the Gate at the head of this way, that if I called here, you would shew me excellent things, such as would be an help to me in my Journey.

Inter. Then said the *Interpreter*, come in, I will shew thee that which will be profitable to thee. So he commanded his man to light the candle, and bid *Christian* follow him: so he had him into a private Room, and bid his man open a door, the which when he had done, *Christian* saw the Picture of a very grave Person hang up against the wall, and this was the picture of it. It had eyes lifted up to *Heaven*, the best of *Earth*; in his hand, the Law of *Truth* was written upon his lips. The World was behind his back: as if it pleaded with him, and a Crown of Gold did hang over his head.

Chr. Then said *Christian*, What is this?

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Inter. The man whose picture this is, is one of a thousand; he can (1 Cor. 4. 15.) beget Children, Travel in Birth with Children, and (Gal. 4. 19.) Nurse them himself when they are born. And whereas thou seest him with his eyes lift up to Heaven, the best of Books in his hand, and the Law of truth writ on his Lips: it is to shew thee, that his work is to know and unfold dark things to sinners; even as also thou seest him stand as if he pleaded with men: and whereas thou seest the world as cast behind him, and that a Crown hangs over his head: that is, to shew thee, that fighting, and despising the things that are present, for the love that he hath to his Masters service, he is sure in the World that comes next, to have glory for his reward: Now saith the Interpreter, I have shewed thee this Picture, first, because the Man whose Picture this is, is the only man, whom the Lord of the Place whither thou art going, hath authorized to be thy Guide: in all difficult places thou mayest meet with in the way: wherefore take good heed to what I have shewed thee, and bear well in thy mind what thou hast seen, lest in thy Journey, thou meet with some that pretend to lead thee right, but their way goes down to death.

Then he took him by the hand, & led him into a very large ParLOUR, that was full of dust, because never swept: the which, after he had reviewed a little while, the Interpreter called for a man to sweep: Now when he began to sweep, the dust began so abundantly to flie about, that Christian had almost therewith been choked. Then said the Interpreter to a Damsel that stood by, bring hither Water, and sprinkle the Room: the which when she had done, it was swept, and cleaned with pleasure.

Chr. Then said Christian, What meanest thou by this?
Inter. The Interpreter answered, This Picture is the heart of a man that was never sanctified by the sweet grace of the Gospel: the Dust is his Offences, and the

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inward corruptions, that have defiled the whole man. He that began to sweep at first, is the Law; but he that brought water, and did sprinkle it, is the Gospel: Now when as thou sawest that so soon as the first began to sweep, the dust did so flie about, that the Room by him could not be cleansed, but that thou wast almost choaked therewith: This is to shew thee, that the Law, instead of cleansing the heart (by its working) from sin, (*Rom. 7.9.*) doth revive, put (*1 Cor. 14: 56.*) strength into, and (*Rom. 5: 20.*) increase it in the soul, even as it doth discover and forbid it, for it doth not give power to subdue:

Again, as thou sawest the *Damfel* sprinkle the Room with water, upon which it was cleansed with pleasure: This is to shew thee, that when the Gospel comes in the sweet and precious influences thereof to the Heart, then I say, even as thou sawest the *Damfel* lay the dust by sprinkling the floor with Water, so is sin vanquished and subdued, and the soul made clean, through the faith of it, and consequently, (*Jeb: 15: 3.*) fit for the King of Glory to inhabit.

I saw moreover in my Dream, that the *Sanctifier* took him by the hand, and had him into a little Room, where sat two little Children, each one in his Chair. The name of the eldest was *Passion*, and the name of the other, *Patience*; *Passion* seemed to be much discontented, but *Patience* was very quiet. Then *Christ* asked, what is the reason of the discontent of *Passion*? The Interpreter answered, The Governour of them would have him stay for his best things, till the beginning of the next year, but he will have all now: but *Patience* is willing to wait.

Then I saw that one came to *Passion*, and brought him a bag of Treasure, and poured it down at his feet; the which he took up and rejoiced therein, and withal taught *Patience* to scorn: But I beheld but a while, and he

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had laſt d all way, and had nothing left him but Rags.

Chr. Then ſaid Chriſtian to the Interpreter *Exponde this matter more fully to me.*

Inter. So he ſaid theſe two lads are Figures, *Paſſion*, of the Men of this World: and *Patience*, of the Men of that which is to come: For as here thou ſeeſt, *Paſſion* will have all now, this year: that is to ſay, in this World, So are the Men of this World: They muſt have all their good things now, they cannot ſtay till next year, that is, until the next World, for their portion of good. That Proverb, *A Bird in the hand is worth two in the Buſh*, is of more Authority with them, then are all the Divine Teſtimonies of the good of the world to come. But as thou ſaweſt, that he had quickly raviſhed all away, and had preſently left him nothing but Rags; So will it be with all ſuch men at the end of this World.

Chr. Then ſaid Chriſtian: Now I ſee that *Patience* has the beſt wiſdome, and that upon many accounts:

1. Becauſe he ſtays for the beſt things.

2. And alſo becauſe he will have the glory of his, when the other had nothing but rags.

Inter. Nay, you may add another, to wit, the Glory of the next world will never wear out; but theſe are ſuddenly gone. Therefore *Paſſion* had not ſo much reaſon to laugh at *Patience*, becauſe he had his good things firſt, as *Patience* will have to laugh at *Paſſion*, becauſe he had his beſt things laſt: for firſt muſt give place to laſt, becauſe laſt muſt have his time to come: but laſt gives place to nothing, for there is not another to ſucceed, he therefore that hath his portion firſt, muſt needs have a time to ſpend it, but he that has his portion laſt, muſt have it laſtingly: Therefore it is ſaid of *Dives*, *Lazarus*, &c. *In thy life time thou receivedſt the good things, and here is *Lazarus* evil things; but now he is comforted, and thou art tormented.*

Chr.

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Chr. Then I perceive, 'tis not best to covet things that are now, but to wait for things to come.

Inter. You say truth, 2 Cor. 4. 18. For the things that are seen, are Temporal, but the things that are not seen, are Eternal: But tho' this be so, yet since things present, and our fleshly App. tite, are such near Neighbours one to another: and again, because things to come, and carnal sense are such Strangers one to another: therefore it is, that the first of these so suddenly fall into amity, and that distance is so continued between the second:

Then I saw in my Dream, that the Interpreter took *Christian* by the hand, and led him into a place where was a Fire burning against a Wall, and one standing by it, alwayes casting much water upon it to quench it. Yet did the fire burn higher and hotter.

Then said *Christian*, What means this?

The Interpreter answered, This fire is the work of Grace, that is wrought in the heart: he that casts water upon it, to extinguish and put it out is the Devil; but in that thou seest the fire, notwithstanding burn higher and hotter, thou shalt also see the reason of that: So he had him about to the back side of the wall, where he saw a Man with a Vessel of Oyl in his hand, of the which he did also continually cast, (but secretly) into the fire. Then said *Christian*, what means this? The Interpreter answered, this is *Christ*, who continually with the Oyl of his Grace, maintains the work already begun in the heart; by the means of which, notwithstanding what the Devil can do, the Souls of his People prove gracious still, 2 Cor. 12. 9. And in that thou sawest, that the Man stood behind the Wall to maintain the fire; this is to teach thee, that it is hard for the tempted to see how this work of Grace is maintained in the Soul.

I saw also that the Interpreter took him again by the hand, and led him down into a pleasant place, where was builded a stately Palace, beautiful to behold; at the

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fight of which *Christian* was greatly delighted : he saw also upon the top thereof, certain persons walking, who were cloathed all in Gold. Then said *Christian*, May we go in thither ? Then the *Interpreter* took him, and lead him up toward the door of the Palace ; And behold at the Door, stood a great company of Men, as desirous to go in, but durst not. There also sat a man, at a little distance from the door, at a Table side, with a Book and his Inkhorn before him, to take the Name of him that should enter therein : He saw also that in the door-way stood many men in Armour to keep it, being resolved to do to the men that would enter, what hurt and mischief they could. Now was *Christian* somewhat in amaze : at last, when every man started back for fear of the armed Men : *Christian* saw a man of a very stout countenance come up to the man that sat there to write ; saying, *Set down my Name, Sir* : the which when he had done, he saw the Man draw his Sword, and put an Helmet upon his Head, and rush toward the door upon the armed men, who laid upon him with deadly force : but the man not at all discouraged, fell to cutting and hacking most fiercely : so after he had (*Ad. 14:22.*) received and given many wounds to those that attempted to keep him out, he cuts his way through them all, and pressed forward into the Palace ; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the Palace, saying :

*Come in, Come in,
Eternal Glory thou shalt win.*

So he went in, and was cloathed with such Garments as they. Then *Christian* smiled, and said, I think verily I know the meaning of this.

Now, said *Christian* let me go hence : Nay say, said the *Interpreter* till I have shewed thee a little more, and after

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after that thou shalt go on the way, So he took him by the hand again; and led him into a very dark Room, where there sat a man in an Iron Cage.

Now the Man to look on, seemed very sad: he sat with his eyes looking down to the ground, his hands folded together; and he sighed as if he would break his heart. Then said *Christian*, *What means this?* At which *Interpreter* bid him talk with the Man.

Chr. Then said *Christian* to the Man, *What art thou?* The Man answered, *I am what I was not once,*

Chr. *What wast thou once?*

Man. The Man said, I was once a fair (*Lut. 8. 18.*) and flourishing Professor, both in mine own eyes, and also in the eyes of others: I once was as I thought, fair for the Coelestial City, and had then even joy at the thoughts that I should get thither.

Chr. *Well, but what art thou now?*

Man. I am now a Man of Despair, and am shut up in it, as in this iron Cage. I cannot get out: O now I cannot.

Chr. *But how camest thou in this condition?*

Man. I left off to watch, and be sober, I laid the Reins upon the neck of my lusts; I sinned against the light of the Word, and the goodness of God: I have grieved the Spirit, and he is gone: I tempted the Devil, and he is come to me; I have provoked God to anger, and he has left me, I have so hardened my heart, that I cannot repent.

Then said *Christian* to the *Interpreter*, But is there no hope for such a man as this? Ask him, said the *Interpreter*.

Chr. Then said *Christian*, is there no hope, but you will let him stay in this iron Cage of Despair?

Man. No, none at all.

Chr. *Why?* The Son of the Blessed, is very pitiful?

Man. I have (*Heb. 6. 6.*) Crucified him to my soul.

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afresh, I have despised his Person, I have despised (Zech. 19. 14.) his Right-ousness, I have counted his Blood an unholy thing, I have done despite (Heb. 10. 29.) to the Spirit of Grace: therefore I have shut my self out of all the promises; and there now remains to me nothing but threatnings of certain Judgment, and fiery Indignation, which shall devour me as an Adversary.

Chr. For what did you bring your self into this condition?

Man. For the Lusts, Pleasures and Profits of this World; in the enjoyments of which, I did then promise my self much delight: but now every one of those things afflicke me, and gnaw me like a burning worm.

Chr. Canst thou not now repent and turn.

Man. God hath denied me repentance; his Word gives me no encouragement to believe; yea, himself hath shut me up in this iron cage: nor can all the men in the world let me out. O Eternity! Eternity? how shall I grapple with the misery that I must meet with in Eternity!

Inter. Then said the Interpreter to Christian; Let this mans misery be remembered by thee, and be an everlasting caution to thee.

Chr. Well said Christian, this is fearful; God help me to watch and be sober: and to pray, that I may shun the cause of this mans misery. Sir, is it not time for me to go on my way now?

Inter. Tarry till I shall shew thee one thing more, and then thou shalt go on thy way.

So he took Christian by the hand again, and led him into a chamber, where there was one rising out of bed: and as he put on his Raiment, he shook and trembled. Then said Christian, why doth this man thus tremble? The Interpreter then bid him tell to Christian the reason of his so doing: so he began and said, This night as I lay in my sleep, I dreamed, and behold the Heavens

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exceeding black; also it thundred and lightned in most
fearful-wise, that it put me into an Agony, So I looked
up in my Dream, and saw the Clouds rack at an unusuall
rate, upon which I heard a great sound of a Trumpet,
and saw also a Man sit upon a Cloud, attend'd with the
thousands of Heaven: they were all in flaming fire, al-
so the Heavens were on a burning flame. I heard then
a voice, saying, *Arise ye dead, and come to Judgement*, and
with that the Rocks rent, the Graves opened, and the
Dead that were therein came forth, some of them were
exceeding glad, and looked upward: and some sought
to hide themselves under the Mountains: Then I saw
the Man that sat upon the Cloud, open the Book, and
bid the World draw near. Yet there was by reason of
a fierce flame that issued out, and came from before him,
a convenient distance betwixt him and them, as betwixt
the Judge and the Prisoners at the Bar. I heard it also
proclaimed to them that attended on the Man that sat
on the Cloud, (*Mark 3.13.*) *Gather together the Tares,*
the Chaffe and Stubble, and cast them into the burning fire:
and with that, the bottomless pit opened, just where
about I stood, and out of the mouth, of which there
came in an abundant mannes smoke, and coals of fire,
with hideous noises. It was also said to the same per-
sons *Luke 3.17.* *Gather my Wheat into the Garner.* And
with that I saw many catch'd up (*1 Th. 4.15, 17.*) and
carried away into the Clouds, but I was left behind. I
also sought to hide my self, but I could not, for the Man
that sat upon the Cloud, still kept his eye upon me: my
sin also came into my mind, and my Conscience did
scold me on every side. *Rom. 2.14, 15.* Upon this I
awoke from my sleep.

But what was it that made you so afraid of this
vision? I thought that the day of Judgement
was at hand, that I was not ready for it, but this
sight

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frighted me most, that the Angels gathered up several, and left me behind: also the Pit of Hell opened her Mouth just where I stood: my Conscience too afflicted me, and (as I thought) the Judge had alwayes his eye upon me, shewing indignation in his Countenance.

Then said the Interpreter to *Christian*, Hast thou considered all these things?

Chr. Yes, and they put me in Hope and Fear.

Inter. Well, keep all things so in thy mind, that they may be as a Goad in thy sides, to prick thee forward in the way thou must go. Then *Christian* began to gird up his loins, and to address himself to his journey. Then said the Interpreter, the Comforter be alwayes with thee: good *Christian* to guide thee in the way that leads to the City.

So *Christian* went on his way, saying,

*Here I have seen things rare and profitable,
Things pleasant, dreadful, things to make me stable.
In what I have begun to take in hand:
Then let me think on them, and understand:
Wherefore they shewed me was, and let me be
Thankful, O good Interpreter to thee.*

Now I saw in my Dream, that the high-way up which *Christian* was to go, was fenced on either side with a wall, and that Wall was called *Salvation*. In this way therefore did burdened *Christian* run, but not without great difficulty, because of the Load on his back.

He ran thus till he came at a place somewhat wearying: and upon that place stood a *Crosse*, and in the bottom in the bottom, a Sepulcher. So I saw

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that juſt as *Chriſtian* came up with the *Croſſe*, his burden looſed from of his ſhoulders, and fell from off his back, and began to tumble; and ſo continued to do, till it came to the mouth of the Sepulcher, where it fell in, and I ſaw it no more.

Then was *Chriſtian* glad and lightſome, and ſaid with a merry heart, *He hath given me reſt, by his ſorrow; and life by his death.* Then he ſtood ſtill a while, to look and wonder: for it was very ſurprizing to him, that the ſight of the Croſs ſhould thus eaſe him of his burden. He looked therefore, and looked again, even till the ſprings that were in his head ſent the (*Zeph. 12. 10.*) Waters down his cheeks. Now as he ſtood looking and weeping, behold three ſhining ones came to him, and ſaluted him, with *Peace be to thee*: ſo the firſt ſaid to him, *Mark 2. 2. Thy ſins be forgiven.* The ſecond ſtrip him of his rags, and (*Eph. 1. 3. 13.*) clothed him with change of Rayment. The third alſo ſet a mark in his forehead, and gave him a Roll, with a Seal upon it, which he bid him look on as he run, and that he ſhould give it in at the Chriſtian Gate: ſo they went their way. Then *Chriſtian* gave three leaps for joy, and went on ſinging.

*Thus far I did come loaden with my ſin,
Now could ought eaſe the grief that I was in.
Till I came hither: what a place is this!
Muſt here be the beginning of my bliſs!
Muſt here the burden fall from off my back?
Muſt here the ſtrings that bound it to me, crack?
O Croſs! O beſt Sepulcher! beſt rather be,
That thou that ſhame was put to ſhame for me.*

I thought in my Dream, that he went on thus, even

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until he came at a bottom, where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was *Simple*, another *Sloth*, and the third *Presumption*.

Christian then seeing them lie in this case, went to them, if peradventure he might awake them. And cried, You are like them that sleep on the top of (Prov. 23. 24.) a Mountain, for the dead Sea is under you, a Gulf that hath no bottom: Awake therefore, and come away he willing also, and I will help you off with your irons. He also told them, if he that goeth about like (1 Pet. 5. 8.) a roaring Lion, comes by, you will certainly become a prey to his teeth. With that they lookt upon him and began to reply in this sort: *Simple* said, I see no danger, *Sloth* said, Yet a little more sleep, and *Presumption* said, Every Fat man stand upon his own bottom, And so they lay down to sleep again, and *Christian* went on his way.

Yet was he troubled to think, that men in that danger should so little esteeme the kindness of him that so freely offered to help them, both by awakening of them, counselling of them, and proffering to help them off their irons. And as he was troubled thereabout, he espied two men come tumbling over the Wall, on the left hand of the narrow way; and they made up speed to him. The name of the one was *Formalist*, and the name of the other *Hypocrite*. So, as I said, they drew up unto him, who thus entred with them into discourse.

Christian Gentlemen, whence come you? and whither do you go?

Form and *Hip*. We are born in the land of *Flattery*, and are going for praise to Mount *Zion*.

Chr. Why came you not in at the Gate, which is the beginning of the way? *Form* answered, We were told, John 10. 1. That he that cometh not in by the Gate, shall not be able to enter in.

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climbeth up some other way, the same is a thief and a robber.

Form & Hip. Then said, that to go to the Gate for entrance was by all their Country-men counted too far about, and that therefore their usual way was to make a short cut of it, and to climb over the Wall as they had done.

Chr. But will it not be counted a *Trespass* against the Lord of the City, whither we are bound, thus to violate his revealed will?

* *Form & Hip.* They told him, That as for that, he needed not trouble his head thereabout: for what they did they had custom for; and could produce, (if need were) Testimony that would witness it, for more then a thousand years.

Chr. But said Christian, *Will you stand a Trial at Law?*

Form & Hip. They told him that custom, it being of so long a standing as above a thousand years, would doubtless now be admitted as a thing legal, by an Impartial Judge. And besides, say they, if we get into the way, what's matter which way we get in; if we are in, we are in: thou art but in the way, who as we perceive, came in at the Gate; and we are also in the way that came running over the Wall: Wherein now is thy condition better than ours?

Chr. I walk by the Rule of my Master, you walk by the rule working of your fancies. You are counted Thieves already by the Lord of the way, therefore I doubt you will not be found true men at the end of the way. You come in by your selves, without his Direction; and shall go out by your selves, without his mercy.

Then they made him but little answer; only they bid him go to himself. Then I saw that they went on every man in his way, without much conference one with another. I saw that these two men told Christian that the Law and Ordinances, they doubted not, but

they should as conscientiously do them as he. Therefore said they said, We see not wherein thou discreest from us, but by the Coat that is on thy back, which was as we tro, given thee by some of thy Neighbours, to hide the shame of thy nakedness.

Cbr. By Laws and Ordinances, (*Gal.* 1. 16.) you will not be saved, since you came not in by the Door. And as for this Coat that is on my back, it was given me by the Lord of the place whither I go: and that as you say, to cover my nakedness with. And I take it as a token of kindness to me, for I had nothing but rags before: and besides, thus I comfort my self as I go: Surely think I when I come to the Gate of the City, the Lord thereof will know me for good, since I have his Coat on my back: a Coat that he gave me freely in the day, that he stript me of my rags. I have moreover a mark in my forehead, of which perhaps you have taken no notice, which one of my Lords most intimate Associates fixed there in the day that my burthen fell off my shoulders. I will tell you moreover, that I had then given me a Roll sealed to comfort me by reading as I go on the way: I was also bid to give it in at the Celestial Gate, in token of my certain going in after it: all which things I doubt you want; and want them, because you came not in at the Gate.

To these things they gave him no answer, only they looked upon each other, and Laughed. Then I saw that they went on all, save that *Christian* kept before, who had no more talk but with himself, and that sometimes sighingly, and sometimes comfortably: also he would be often reading in the Roll, that one of the shining ones gave him, by which he was refreshed.

I beheld then, that they all went on till they came to the foot of the Hill *Difficuly*, at the bottom of which was a Spring. There was also in the same place two other ways besides that which came straight from the

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Gate ; one turned to the left hand and the other to the right, at the bottom of the Hill : but the narrow way lay right up the Hill, (and the name of the going up the side of the Hill, is called *Difficulty*.) *Christian* now went to the (*Isai. 49. 10.*) Spring, and drank thereof to refresh himself, and then began to go up the Hill, saying,

*The Hill, though high, I covet to ascend,
 The difficulty will not me offend.
 For I perceive the way to Life lies here;
 Come pluck up, hearts, let's misseher saint nor fear.
 Better, tho' difficult, the right way to go.
 Then wrong, though easie, where the end is wo.*

The other two also came to the foot of the Hill, but when they saw that the Hill was steep, and high, and that there was two other wayes to go ; and supposing also that these two wayes might meet again, with that up which *Christian* went, on the other side of the Hill. Therefore they were resolved to go in those wayes, (now the name of one of those wayes was *Danger*, and the name of the other *Destruction*.) So the one took the way which is called *Danger*, which led him into a very great Wood ; and the other took directly up the way to *Destruction*, which led him into a wide Field full of dark Mountains, where he stumbled and fell, and rose no more.

I looked then after *Christian*, to see him go up the Hill, where I perceived he fell from running, to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the mid-way to the top of the Hill, was a pleasant *Arbour*.

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made by the Lord of the Hill, for the refreshing of weary Travellers. Thither therefore *Christian* got, where also he sat down to rest him. Then he pull'd his Roll out of his bosom, and read therein to his comfort; he also now began a fresh to take a review of the Coat or Garment that was given him as he stood by the Crosse. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night, and in his sleep his Roll fell out of his hand. Now as he was sleeping, there came one to him saying, (*Prov. 6, 6.*) *Go to the Ant thou sluggard, consider her ways, and be wise:* and with that *Christian* suddenly started up, and sped him on his way, and went apace till he came to the top of the Hill.

Now when he was got up to the top of the Hill, there came two men running amain; the name of the one was *Timorous*, and the other *Mistrust*: to whom *Christian* said, Sirs, what's the matter you run the wrong way? *Timorous* answered, that they were going to the City of *Zion*, and had got up that *Difficult* place; but said he, the farther we go, the more danger we meet with, wherefore we turned, and are going back again.

Yes, said *Mistrust*, for just before us lies a couple of Lions in the way, (whether sleeping or waking we know not) and we could not think, if we came within reach, but they would presently pull us in pieces.

Oh, Then said *Christian*, you make me afraid, but whether shall I fly to be safe? if I go back to mine own Country, That is prepared for Fire and Brimstone; and I shall certainly perish there. If I can go to the Celestial City, I am sure to be in safety there. I must venture; To go back is nothing but death, to go forward is fear of death, and life ever lasting beyond it. I will yet go forward. So *Mistrust* and *Timorous* turned back to the Hill, and *Christian* went on his way. But when he had gain of what he heard from the men, he felt a great comfort

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for his Roll, that he might read therein and be comforted, but he felt and found it not.

Then was *Christian* in great distress, and knew not what to do, for he wanted that which used to relieve him, and that which should have been his Pass into the Coelestial City. Here therefore he began to be much perplexed, and know not what to do, at last he thought of himself that he had *fallen* for that is on the side of the Hill: and falling down on his knees he asked God forgiveness for that his *fall*, and then went back to look for his Roll, thus all the way he went back, who can sufficiently set forth the sorrow of *Christian's* heart? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself, for being so foolish to fall asleep in that place which was erected only for a little refreshment for his weariness.

Thus therefore he went back, carefully looking on this side and on that, all the way as he went, if happily he might find his Roll, that had been his comfort so many times in his Journey. He went thus till he came again within sight of the *Arbor* where he sat and slept: but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping unto his mind. Thus therefore he now went on bewailing his simple sleep: saying, *O wretched Man that I am*, that I should sleep in the day time! that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to *rest* for ease to my flesh, which the Lord of the *Arbor* erected only for the relief of the Spirits of *Pilgrims*: how many steps have I took in vain! (thus it happened to many for their sin, they were sent back again by the way to the *Red Sea*;) and I am made to tread those steps with sorrow, which I might have trod with delight, had I not been in this sinful sleep. How far might I have come on my way, by this time! I am made to tread those steps *backward*, which I needed not to have trod but once.

Yes,

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Yea now also I am like to be benighted, for the day is almost spent, O that I had not slept! now by this time he was come to th' Arter again, where, for a while he sat down and wept; but at last (as *Christian* would have it) looking sorrowfully down under the Settle, there he espied his Roll; the which he with trembling and haste catch'd up, and put into his bosom, but who can tell how joyful this was to him, when he had gotten his Roll again! for this gave him the assurance of his life, and acceptance at the Throne of Heaven. Therefore he laid it up in his bosom, and came to God for directing his eye to the place where he lay, and with joy and tears besought himself again to his journey. But Oh how nimble did he go up the rest of the Hill! yet before he got up, the Sun went down upon *Christian*; and this made him again recall the vanity of his sleeping to his remembrance: and thus again began to condole with himself. *Oh how sinful sleep! how for thy sake am I like to be benighted in my journey! I must walk without the Sun, darkness must cover the path of my feet, and I must hear the noise of dreadful creatures, because of my sinful sleep!* Now also he remembered the story that *Mist-ust* and *Timorous* told him of, how they were frighted with the sight of the Lions. Then said *Christian* to himself again, These Beasts range in the night for their prey, and if they should meet with me in the dark, how should I shun them! how should I escape being by them torn in pieces? thus he went on his way, but while he was bewailing his unhappy miscarriage, he lift up his eyes, and beheld there was a very stately Palace before him, the name of which was *Beulah*, and it stood by the High-way side.

So I saw in my Dream, that he made haste, and went forward, that if possible he might get lodging there. Now before he had gone far, he entered into a very narrow passage, which was about a furlong off from the Palace Lodge, and looking very narrowly before him, he

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went, he espied two Lions in the way. Now thought he I see the dangers that *Mistrust* and *Timorous* were driven back by. (The Lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back, after them, for he thought nothing but death was before him: But the *Porter* at the Lodge, whose name is (*Mark* 13. 14.) *Watchful*, perceiving that *Christian* made a halt, as if he would go back, cried unto him, saying, is thy strength so small? fear not the Lions, for they are chained; and are placed there for trial of Faith where it is; and for discovery of those that have none: keep in the middle of the Path, and no hurt shall come unto thee.

Then I saw that he went on, trembling for fear of the Lions; but taking good heed to the directions of the *Porter*, he heard them roar, but they did him no harm. Then he clapt his hands, and went on till he came and stood before the Gate where the *Porter* was. Then said *Christian* to the *Porter*, Sir, What house is this, and may I lodge here to night? The *Porter* answered; This House was built by the Lord of the Hill: and he built it for the relief and security of Pilgrims. The *Porter* also asked whence he was, and whither he was going.

Chr. I am come from the City of *Destruction*, and am going to mount *Zion*, but because the Sun is now set I desire, if I may, to lodge here to night.

Por. What is your Name?

Chr. My name is now *Christian*: but my name at the first was *Gracilefs*: I came of the Race of (*Gen* 9. 27.) *Faphs*, whom God will persuade to dwell in the tents of *Shem*.

Por. But how do: b it happen you come so late, the Sun is set?

Chr. I had been here sooner, but that wretched man that I met, I slept in the Arbor that stands on the Hill side: say, I had notwithstanding that, been here much sooner.

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sooner, but that in my sleep I lost my evidence, and came without it to the brow of the Hill, and then seeking for it; and finding it not, I was forced with sorrow of heart, to go back to the place where I slept my sleep; where I found it, and now I am come.

For. Well, I will call out one of the Virgins of this place, who will (if she likes your talk) bring you into the rest of the family, according to the Rules of the house. So *Wonderful* the *Porter* rang a Bell; at the sound of which came out at the door of the House a grave and beautiful *Maid*, named *Discretion*, and asked why she was called?

The *Porter* Answered, this man is in a journey from the City of *Desperation* to Mount *Zion*, but being weary and benighted, he asked me if he might lodge here to night; so I told him I would call for thee, who after discourse had with him, mayest do as seemeth thee good, even according to the Law of the house.

Then she asked him whence he was, and whither he was going? and he told her. She asked him, how he got into the way? and he told her: Then she asked him, what he had seen, and met with in the way? and he told her: and last she asked his Name, so he said, it is *Christian*: and I have so much the more a desire to lodge here to night, because by what I perceive this place was built by the Lord of the Hill, for the relief and security of Pilgrims. So she smiled, but the water stood in her eyes: and after a little pause, she said, I will call forth two or three more of my Family.

So she ran to the Door and called out *Prudence*, *Pity* and *Charity*, who after more discourse with him, had him into the Family: and many of them who were at the threshold of the house, said, Come in thou stranger of the Lord: this house was built by the Lord of the Hill, for purpose to entertain such Pilgrims as. Then he bowed his head, and followed them into the House.

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he was come in, and sate down, they gave him something to drink; and consented together that until supper was ready, some of them should have some particular discourse with *Christian*, for the best improvement of time; and they appointed *Piety*, and *Prudence*, and *Charity* to discourse with him: and thus they began.

Piety. Come good Christian, since we have been so loving to you, so receiving you into our house this night; let us, if perhaps we may better our selves thereby, talk with you of all things that have happened to you in your Pilgrimage?

Chr. With a very good will, and I am glad that you are so well disposed.

Piety. What moved you at first to betake your self to a Pilgrims life?

Chr. I was driven out of my Native Countrey by a dreadful sound that was in mine ears, so ~~to wit~~, that unavoidable destruction did attend me, if I abode in that place where I was.

Piety. But how did it happen that you came out of your Countrey thusway?

Chr. It was as God would have it: for when I was under the fears of Destruction, I did not know whither to go, but by chance there came a man, even to me (as I was trembling and weeping) whose name is *Evangelist* and he directed me to the Wicket Gate, which else I should never have found; and so set me into the way, that hath led me directly to this house.

Piety. But did you not come by the House of the Interpreter?

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live: especially these things: to wit, how Christ in delight of Salvation, puts his work of Grace in the heart: how the soul is drawn himself out of hopes of Gods mercy, and into the Dream of him that thought in his sleep that his redemption was come.

Pietie. Why? did you hear him tell his Dream?

Chr. Yes, and a dreadful one it was, I thought, it made my heart ake as he was telling of it, but yet I am glad I heard it.

Pietie. Was that all that you saw at the House of the Interpreter?

Chr. No, he took me and had me where he shewed me a stately Palace, and how the People were clad in Gold that were in it? and how there came a venturous Man, and cut his way through the armed men that stood in the door to keep him out, and how he was bid to come in, and win eternal glory, Methought those things did ravish my heart; I would have staid at that good Mans House a twelve-month, but that I knew I had further to go.

Pietie. And what saw you else in the way?

Chr. Saw! Why, I went but a little further, and I saw one, as I thought in my mind hang bleeding upon the Tree; and the very sight of him made my burden fall off my back (for I groaned under a very heavy burden) but then it fell down from off me. 'Twas a strange thing to me; for I never saw such a thing before; Yea, and while I stood looking up, for then I could not forbear looking) three shining ones came to me: one of them testified that my sins were forgiven me: another stript off my rags, and gave me this broidered Coat which you see; and the third set the mark which you see in my forehead, and gave me this sealed Roll (and with that he plucked it out of his bosom.)

Pietie. But you saw more then this, did you not?

Chr. The things that I have told you were the best, yet some other matter I saw, as namely I saw three Men Simple, Sloth and Presumptious, lie asleep a little way off the way as I came, with irons upon their knees; and so you think I could awake them? I also saw a great multitude of people come tumbling over the wall, to go (as they per-

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tended) to *Sion*, but they were quickly lost; even as
 & my self did sell them, but they would not believe: but
 above all, I found it hard work to get up this hill, and as
 hard to come by the Lions mouth; and truly if it had
 not been for the good man the Porter that stands at the
 Gate, I do not know, but that after all, I might have
 gone back again; but I thank God I am here, and I
 thank you for receiving of me.

Then *Prudence* thought good to ask him a few ques-
 tions, and desired his answer to them.

Pru. Do you not sometimes of the Country from
 whence you came?

Chr. Yes, but with much shame & detestation; Truly,
 if I had been mindful of that Country from whence I came
 out, I might have had opportunity to have returned: but now
 I desire a better Country, that is an Heav'nly.

Pru. Do you not yet bear away with you some of the things
 that they you were conversant withal?

Chr. Yes, but greatly against my will, especially my
 inward and carnal cogitations; with which all my Coun-
 try-men, as well as my self, were delighted: but now
 all those things are my grief, and might I but chuse mine
 own things, I would chuse never to think of those
 things more; but when I would be a doing of that which
 is best, (*Rom. 7.*) that which is worst is with me.

Pru. Do you not find sometimes, as if these things were
 vanquished, which at other times are your persecutors?

Chr. Yes, but that is but seldom; but they are to
 me golden hours, in which such things happened me.

Pru. Can you remember by what means you find your
 sins at times, as if they were vanquished?

Chr. Yes, when I think what I saw at the Cross, that
 will do it; and when I look upon my broidered Coat,
 that will do it; and when I look into the Roll that I
 carry in my bosom, that will do it; and when my
 feet are weary about which I am going, that will
 do it.

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Pro. And what is it that makes you so desirous to go to *Jerusalem* Zion?

Chr. Why, there I hope to see him alive, that did hang d ad on the Croſſe: and there I hope to be rid of all thoſe things, that to this day are in me, and annoyance to me: theſe they ſay is no death, and there I ſhall dwell with ſuch company as I like beſt. For to tell you truth I love him, becauſe I was by him caſt of my burden, and I am weary of my inward ſickneſſe: I would ſay be where I ſhall die no more, and with the company, that ſhall continually cry, *Holy, holy, holy.*

Then ſaid *Cherity* to *Chriſtian*, Have you a Family? are you a married man?

Chr. I have a Wife and ſmall Children.

Chr. And why did you not bring them along with you?

Chr. Then *Chriſtian* wept and ſaid, Oh I am willingly wou'd I have done it, but they were all of them utterly wretched to my going on Pilgrimage.

Chr. How could you have talked to them, and have encouraged to have kept them the danger of being behind.

Chr. So I did, and told them alſo what God had ſhewed to me of the Deſtruction of our City: but I ſeemed to them as one that mocked, and they believed me not.

Chr. And did you pray to God that he would bleſſe your counſel to them?

Chr. Yes, and that with much affection: for you muſt think that my Wife and Poor Children were very dear unto me.

Chr. But did you tell them of your own ſorrow, and fear of Deſtruction? ſure, I ſuppoſe that Deſtruction was not in your thoughts?

Chr. Yea, over, and over, and over again, they were preſent before my ſenſe in my conſcience, in my ſight, and in my trembling under the apprehenſion of the Deſtruction that did hang over our heads: but all was not to the point.

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to prevail with them to come with me.

Cha. But what could they say for themselves why they came not?

Chr. Why, my Wife was afraid of losing this World, and my Children were given to the foolish delights of youth: so what by one thing and what by another, they left me to wander in this manner alone.

Cha. But did you not wish your vain life, to keep all that you by words used by way of persuasion to bring them away with you?

Chr. Indeed I cannot commend my life; for I am conscious to my self of many failings therein; I know also that a man by his conversation, may soon overthrow what by Argument or persuasion he doth labours to fasten upon others for their good. Yet, this I can say, I was very wary of giving them occasion, by any uncomely action, to make them averie to going on Pilgrimage.

Yea, for this very thing, they would tell me I was too precise, and that I denied my self of things (for their sakes) in which they saw no evil. Nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my Neighbour.

Cha. In'eed (John 3.12.) Cain hated his Brother, because his own works were evil, and his Brothers righteous: and if thy Wife, and Children have been offended with thee for this, they thereby shew themselves to be implacable people, and thou hast delivered thy soul from their blood.

Now I saw in my Dream, that thus they sat talking together until Supper was ready. So when they had made ready, they sat down to meat. Now the Table was furnished with fat things, and with Wine that was merry in heart: and all their talk at the Table was about the good of the Hill. As namely, about what HE had done, and wherefore HE did what he did, and why HE builded that House: and by what they said I

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perceived that HE had been a great warrior: and had fought with; and slain (*Job. 9. 14, 15.*) him that had the power of Death: but not without great danger to himself; which made me love him the more.

For as they said, and as I believe (*said Christian*) he did it with the loss of much blood; but that which put glory of grace into all he did, was that he did it out of pure love to his Country. And beside, there were some of them of the Household that said, they had been and spoke with him since he did die on the Cross; and they have attested that they had it from his own lips, that he was a lover of poor Pilgrims, that the like is not to be found from the East to the West.

They moreover gave an instance of what they affirmed; that was, He had stript himself of his glory, that he might do this for the poor: and that they heard him say and affirm, *That he would not dwell in the Mountain of Sion.* They said moreover, That he had made many Pilgrims (*1 Sam. 2. 8. Psal. 113. 7.*) Princes, though by nature they were beggars both; and their Original had been the Dung-hill.

Thus they discoursed together till late at night; and after they had committed themselves to their Lord for Protection, they betook themselves to rest: the Pilgrim they laid in a large upper Chamber, whose window opened towards the Sun rising; the name of the Chamber was Peace, where he slept till break of day, and then he awoke, and sang:

*Where am I now? is this the love and care
Of Jesus, for the Men that Pilgrims are,
That is so good! That I should be forgiven
And dwell already, the next door to Heaven.*

So in the morning they all got up, and after some more discourse, they told him that he should

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till they had shew'd him the *Archies* of that place, And first they had him into the Study, where they shewed Records of the greatest Antiquity; in which as I remember my Dream, they shewed him first the Pedigree of the Lord of the Hill, that he was the Son of the Ancient of dayes, and came by that eternal Generation. Here also was more fully Recorded the Acts that he had done, and the names of many hundreds that he had taken into his service: and how he had placed them in such habitations that could neither by length of dayes, nor decays of nature, be dissolved.

Then they read to him some of the worthy Acts that some of his servants had done: As how they had subdued Kingdomes, wrought Righteousness, obtained promises, stopped the mouth of Lions, quenched the (Heb. 11 33 34.) violence of Fire, escaped the edge of the Sword; out of weakness were made strong, waxed valiant in fight, and turned to flight the Armies of the *Alleged*.

Then they read again in another part of the Records of the House, where it was shewed how willingly that Lord was to receive into his favour, any, even any, though they in time past had offered great affronts to his Person and Proceedings. Here also were several other Histories of many other famous things; of all which *Christians* had a view: As of things both Ancient and Modern, together with Prophecies and Predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of Pilgrims.

The next day they took him, and had him into the Armoury, where they shewed him all manner of Armour, which their Lord had provided for Pilgrims, as Shields, Helmets, Breast-plate, All Prayer, and such like, which would not wear out. And there was here

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service of their Lord, as there be Stars in the Heaven for multitude.

They also shewed him some of the Engines with which some of his servants had done wonderful things. They shewed him *Moses's* Rod, the Hammer and Nail with which *Jaël* slew *Sihon*, the Pitchers, Trumpets, and Lampston, with which *Gideon* put to flight the Armies of *Midian*. Then they shewed him the Oxes good, wherewith *Shamgar* slew six hundred men. They shewed him also the Jaw-bone with which *Samson* did such mighty feats; they shewed him moreover the Sling and Stone with which *David* slew *Goliath* of *Geth*: and the Sword also with which their Lord will kill the Man of Sin, in the day that he shall rise up to the prey. They shewed him besides many excellent things, with which *Christ* was much delighted. This done they wear their rest again.

Then I saw in my Dream, that on the morrow he got up to go forward, but they desired him to stay till the next day also: and then said they, we will (if the day be clear) shew you the delectable Mountains: which they said, would yet further add to his comfort, because they were nearer the desired Haven, than the place where he was. So he consented and staid. When the morning was up, they had him to the top of the House, (*Isai. 33. 16, 17.*) and bid him look South, so he did: and behold at a great distance he saw a most pleasant Mountainous Country, beautiful with Woods, Vineyards, Fruits of all sorts: Flowers also, with Springs and Fontaines, very delectable to behold. Then he asked the name of the Country, they said it was *Paradise*: and it is as common, said they, as this Air is, and for all the Pilgrims. And when they came thence, thou mayest see to the Gate of the Celestial City, as the Shepherds that live there will be able to appear.

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Now he bethought himself of setting forward, and they were willing he should : but first, said they, let us go again into the Armory, so they did : and when he came there, they harness'd him from head to foot, with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutred, walketh out with his friends to the Gate, and there he ask'd the Porter if he saw any Pilgrim pass by : then the Porter answered, Yea.

Chr. Pray did you know him ? said he :

Porter I asked his name, and he told me it was Faithful.

Chr. O said *Christian*, I know him, he is my Townsman, my near Neighbour, he comes from the place where I was born : how far do you think he may be before ?

Porter. He is got by this time below the Hill.

Chr. Well, said *Christian*, good Porter the Lord be with thee, and add to all thy blessings much increase, for the kindness that thou hast shewed to me.

Then he began to go forward, but *Discretion*, *Pity*, *Charity* and *Prudence* would accompany him down to the foot of the Hill. So they went on together, reiterating their former discourses till they came to go down the Hill. Then said *Christian*, as it was difficult coming up, (so far as I can see) it is dangerous going down. Yea said *Prudence*, so it is : for it is an hard matter for a man to go down into the Valley of Humiliation, as thou art now, and to catch no slip by the way : therefore said they, we will come out to accompany thee down the Hill, when he began to go down, but very warily, yet he catched one of two.

Then said in my dream, that these good Companions when *Christian* was gone down to the bottom of the Hill, gave him a loaf of bread, a Bottle of Wine, and a Bag of Raisins : and then he went on his way.

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BUT now in the Valley of *Humiliation* poor *Christian* was hard put to it, for he had gone but a little way before he espied a foul *Fieeld* coming over the Field to meet him; his name is *Apollyon*. Then did *Christian* begin to be afraid, and cast in his mind whether to go back, or to stand his ground. But he considered again, that he had no Armor for his back, and therefore thought that to run the back to him, might give him greater advantage with ease to pierce him with his Darts; therefore he resolved to venture, and stand his ground. For thought he, had I no more in mine eye, than the saving of my life, 'twould be the best way to stand.

So he went on and *Apollyon* met him; now the Monster was hideous to behold, he was clothed with scales like a Fish; (and they are his pride) he had wings like a Dragon, feet like a Bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a Lion. When he was come up to *Christian*, he beheld him with a disdainful countenance, and thus began to question him.

Apollyon. Whence come you, and whither are you bound?

Chr. I am come from the City of *Destruction* which is the place of all evil: and am going to the City of *Zion*.

Apol. By this I perceive thou art one of my Subjects, for all that country is mine: and I am the Prince and God of it. How is it then that thou hast run away from thy King? Were it not that I hope thou mayest do me more service, I would strike thee now as one blow to the ground.

Chr. I was born indeed in your Dominions, but your service was hard, and your wages such as I could not live on. (*Gen. 6.23.*) for the wages of the wicked; therefore when I was come to years, I did as wicked and dissipated persons do, look out, if perhaps I might find myself.

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Apol. There is no Prince that will thus lightly lose his Subjects: neither will I as yet lose thee, but since thou complainest of thy service and wages, be content to go back, what our Country will afford, I do here promise to give thee,

Chr. But I have left my self to another, even to the King of Princes, and how can I with fairness go back with thee?

Apol. Thou hast done in this, according to the Proverb, change a bad for a worse: but it is ordinary for those that have professed themselves his Servants, after a while to give him the slip, and return again to me: do thou so too, and all shall be well.

Chr. I have given him my faith, and sworn my Allegiance to him: how then can I go back from this, and not be hanged as a Traitor?

Apol. Thou didst the same by me, and yet I am willing to pass by all, if now thou wilt yet turn again, and go back.

Chr. What I promised thee was in my non-age, and besides, I count that the Prince under whose Banner now I stand, is able to absolve me: yea, and to pardon also what I did as to my compliance with thee: and besides (O thou destroying Apolyon) to speak truth, I like his Service, his Wages, his Servants, his Government, his Company & Country, better than thine: and therefore leave off to perswade me further, I am his Servant and I will follow him.

Apol. Consider again when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that for the most part, his Servants come to an ill end, because they are transgressors against me, and my way: How many of them have been put to shameful death? and besides, thou countest his service better than mine, whereas he never came nigher to the place where he is, so tell verily that served him as thou, their friends: but as for me, how many times, as all the world yet well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his

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and though I am by them: and so I will deliver thee.

Chr. Forbearing at present to deliver them, is on purpose to try their love whether they will cleave to him to the end: and as for the ill end thou sayest they come to, that is most glorious in their accounts: For, for present deliverance, they do not much expect it: for they stay for their glory, and then they shall have it, when their Prince comes in his, and the Glory of the Angels.

Apol. Thou hast already been unfaithful, in thy service to him, and how dost thou think to receive Wages of him?

Chr. Wherein, O Apollyon have I been unfaithful to him?

Apol. Thou didst faint at first setting out, when thou wast almost choked in the Gulf of Despond. Thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldest have stayed till thy Prince had taken it off. Thou didst sinfully sleep and lose thy choice things: thou wast also, almost perswaded to go back at the sight of the Lions: and when thou talkest of thy journey, and of what thou hast heard, and seen, thou art inwardly desirous of vain glory in all that thou sayest or doest.

Chr. All this is true, and much more, which thou hast left out: but the Prince whom I serve and honour, is merciful, and ready to forgive: but besides, these infirmities possessed me in thy Country, for there I sucked them in, and I have groaned under them, being sorry for them, and have obtained Pardon of my Prince.

Apol. Then Apollyon broke out into a grievous rage, saying, I am an Enemy to this Prince: I hate his Person, his Laws, and People; I am come out on purpose to withstand thee.

Chr. Apollyon, beware what you do, for I am on the Kings High-way, the way of Holiness, and you shall be to your fall.

Apoll. Then *Apollyon* straddled quite over the whole breadth of the way, and said, I am void of fear in this matter, prepare thy self to die: for I swear by my infernal Den, that thou shalt go no further, here will I spill thy soul: and with that he threw a flaming Dart at his breast: but *Christian* had a shield in his hand, with which he caught it, and so prevented the danger of that.

Then did *Christian* draw, for he saw 'twas time to bestir him: and *Apollyon* as fast made at him, throwing darts as thick as hail: by the which notwithstanding all that *Christian* could do to avoid it, *Apollyon* wounded him in his head, his hand and foot, this made *Christian* give a little back: *Apollyon* therefore followed his work amain, and *Christian* again took courage, and resisted as manfully as he could. This sore Combat lasted for above half a day, even till *Christian* was almost quite spent. For you must know, that *Christian*, by reason of his wounds, must needs grow weaker and weaker.

Then *Apollyon* espying his opportunity, began to gather up close to *Christian*, and wrestling with him, gave him a dreadful fall, and with that *Christians* Sword flew out of his hand. Then said *Apollyon*, I am sure of thee now: and with that, he had almost prest him to death, so that *Christian* began to despair of life. But as God would have it, while *Apollyon* was fetching of his last blow, thereby to make a full end of this good man, *Christian* humbly stretched out his hand for his Sword, and caught it, saying, *Rejoice not against me, O mine Enemy: when I fall I shall arise*: and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound: *Christian* perceiving that, made at him again, saying, *Rom. 8. 37. Nay in all these things we are more than conquerors, through him that loveth us*. And with that *Apollyon* spread forth his Dragon wings, and sped him away, that *Christian* saw him no more.

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In this Combat no man can imagine, unless he had seen and heard as I did, what yelling, and hideous roaring *Apollyon* made all the time of the fight, he spake like a Dragon: and on the other side, what sighs and groans burst from *Christians* hearts. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded *Apollyon* with his two edg'd Sword, then indeed he did smile, and look upward: but 'twas the dreadfullest sight that ever I saw.

So when the Battel was over, *Christian* said, I will here give thanks to him that hath delivered me out of the mouth of the Lion; to him that did help me against *Apollyon*: and so he did, saying:

*Great Beelzebub, the Captain of this Fiend,
Deserv'd my ruin, therefore to his end
He sent him harvest out, and he with rage
That hellish war, did fiercely me engage:
But blessed Michael helped me, and I
By dint of Sword did quickly make him fly:
Therefore to him let me give lasting praise,
And thank, and bless his Name alwayes.*

Then there came to him an hand with some of the leaves of the Tree of Life, the which *Christian* took, and applied to the wounds that he had received in the Battel, and was healed immediately. He also sat down in that place to eat Bread, and to drink of the Bottle that was given him a little before: so being refreshed, he addressed himself to his Journey, with his Sword drawn in his hand; for he said, I know not but some other enemy, may be at hand. But he met with no other assault from *Apollyon*, quite through this Valley.

Now at the end of this Valley, was another called the Valley of the Shadow of Death, and *Christian* must needs go through it, because the way to the Heavenly

City

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City lay through the midst of it: Now this Valley is a very solitary place. The Prophet *Jeremiah* thus describes it, *A Wilderness, a Land of Deserts, and of Pits, a Land of Drought, and of the shadow of Death, a Land that no man (but a Christian) passeth thorow, and where no man dwelt.* (*Jer. 2.6.*)

Now here *Christian* was worse put to it than in his fight with *Apollyon*, as by the sequel you shall see.

I saw then in my Dream, that when *Christian* was got unto the Borders of the Shadow of Death, there met him two Men, Children of them that brought up an (*Numb. 13.*) evil report of the good Land, making hast to go back: to whom *Christian* spake as follows.

Chr. Whither are you going?

Men. They said Back, back; and we would have you do so too, if either life or peace is prized by you.

Chr. Why? what's the matter, said Christian.

Men. Matter! said they; we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back, for had we gone a little further, we had not been here to bring the News to thee.

Chr. But what have you met with? said Christian.

Men. Why! we were almost in the Valley of the shadow of Death, (*Psal. 4. 19. & 107. 19.*) but that by good hap we looked before us, and saw the danger before we came to it.

Chr. But what have you seen? said Christian.

Men. Seen! why the Valley it self, which is as dark as pitch; we also saw there the Hobgoblins, Satyrs, and Dragons of the Pit: we heard also in that Valley a continual Howling and Yelling, as of a People under unsufferable misery; who there sat bound in affliction and iron: and over that valley hangs the discouraging (*Job. 3. 9.*) Clouds of Confusion, death also doth alwayes spread his wings over it. In a word, it is every
II
white

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which dreadful, being utterly without order.

Chr. Then said Christian; I perceive not yet, by what you have said, but that (Jer. 2.6.) this is my way to the desired Heaven.

Ans. Be it thy way, we will not chuse it for ours; so they parted, and *Christian* went on his way, but still with his Sword drawn in his hand, for fear lest he should be assaulted.

I saw in my Dream, so far as this Valley reached, there was on the right hand a very deep Ditch, that Ditch is it into which the blind have led the blind in all ages, and have both there miserably perished. Again, behold on the left hand, there was a very dangerous Quagg, into which, if even a good man falls, he finds no bottom for his foot to stand on: Into that Quagg, King *David* once did fall, and had no doubt therein been smothered had not he that is able pluckt him out.

The path-way was here also exceeding narrow, and therefore good *Christian* was the more put to it: for when he sought in the dark, to shun the Ditch, on the one hand, he was ready to tip over into the mire in the other; also when he sought to escape the mire, without great carefullness, he would be ready to fall into the Ditch. Thus he went on, and I heard him here sigh bitterly: for, besides the danger mentioned above, the path-way was here so dark, that oftentimes when he lift up his foot to set forward, he knew not where, or upon what he should set it next.

About the midst of this Valley, I perceived the mouth of Hell to be, and it stood also fast by the way-side. Now thought *Christian*, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises, & things that cared not for *Christians* Sword, as that *Christian* thought that he was forced to put up his Sword, and betake himself to another Weapon called (Jer. 4. 11.) the Bow.

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So he cried in my hearing (*Psal. 116. 3.*) *O Lord I beseech thee deliver my soul.* Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rustlings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard by him, for several Miles together, and coming to a place, where he thought he heard a company of *Fires* coming forward to meet him, he stopt, and began to muse what he had best to do. Sometimes he had half a thought to go back. Then again he thought he might be half way through the Valley; he remembered also how he had already vanquished many a danger: and that the danger of going back might be much more than for to go forward: so he resolved to go on. Yet the *Fires* seemed to come nearer and nearer: but when they were come even almost at him, he cried out with a most vehement voice, *I will walk in the strength of the Lord God;* so they gave back, and came no further.

One thing I would not let slip, I took notice that now poor *Christian* was so confounded, that he did not know his own voice, and thus I perceived it: Just when he was come over against the mouth of the burning fire, one of the wicked ones got behind him, and slept up close to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put *Christian* more out then any thing that he met with before, even to think that he should now blaspheme him that he loved so much before: yet if he could have helped it, he would not have done so: but he had not the discretion, neither to stop, nor to know from whence those blasphemies came.

When he had been thus in this disconsolate condition for a considerable time, he thought he heard the

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voice of a man, going before him, saying, (*Psal. 23. 4.*) *Though I walk through the valley of the shadow of death, I will fear none ill, for thou art with me.*

Then was he glad, and that for these reasons :

First, Because he gathered from thence, that some who feared God, were in this Valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state : and why not, thought he, with me, though by reason of the Impediment that attends this place, I cannot perceive it.

Thirdly, For that he hoped (could he overtake them) to have company by and by. So he went on, and called to him that was before. but he knew not what to answer for that he also thought himself to be alone : And by and by the day broke : then said *Christian* (*Amos. 5. 3.*) He hath turned the shadow of Death into the morning.

Now Morning being come he looked back, not of desire to return, but to see by the light of the day, what hazard he had gone through in the dark. So he saw more perfectly the Ditch that was on the one hand, and the Quag that was on the other : also how narrow the way was which led betwixt them both : also now he saw the Hobgoblins, and Satyrs, and Dragons of the Pit, but all afar off : for after break of day, they came not nigh, yet they were discovered to him, according to that which is written, (*Job 12. 22.*) *He discovereth deep things out of darkness, and bringeth up to light the shadow of death.*

Now was *Christian* much affected with his deliverance from all the dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him : and about this time the Sun was rising, and this was another mercy to *Christian*. for you must note, that though the

First

first part of the Valley of the shadow of Death was dangerous, yet this second part which he was yet to go, was, (if possible) far more dangerous: for from the place where he now stood, even to the end of the Valley, the way was all along set so full of Snarres, Traps, Gins, and Nets here, and so full of Pits, Pit-falls, deep holes, and shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand Souls, they had in reason been cast away: but, as I said just now, the Sun was rising. Then said he, *Iob: 29. 3. his Candle shineth on my head, and by his light I go through darkness.*

In this light therefore he came to the end of the Valley. Now I saw in my Dream, that at the end of this valley lay blood, bones, ashes, and mingled bodies of men, even of Pilgrims, that had gone this way formerly: And while I was musing what should be the reason, I espied a little before me a Cave, where two Giants, Pope and Pagan dwelt in old time, by whose power and Tyranny the Men whose bones, blood, ashes, &c. lay there, were cruelly put to death. But by this place *Christian* went without much danger, whereat I somewhat wondred: But I have learnt since, that *Pagan* has been dead many a day: and as for the other, though he be yet alive, he is by reason of age, and also of the many shrewd brushes that he met with in his younger dayes, grown so crazy and stiff in his joynts, that he can now do little more then sit in his Caves mouth, grinning at Pilgrims as they go by, and biting his nails, because he cannot come at them.

So I saw that *Christian* went on his way, yet at the sight of the old Man that sat in the mouth of the Cave, he could not tell what to think, especially because he spake to him, though he could not go after him: saying, *You will never mend, till you be burned: but he held his peace, and shew'd his face on't, and so went by.* and

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and catch no hurt. Then sang *Christian*:

O World of wonders! (I can say no less)
That I should be preserv'd in that distress
That I have met with here! O blessed be
That hand that from it hath delivered me!
Dangers in Darkness, Devils, Hell, and Sin,
Did compass me while I this Vale was in:
Ten Snares, and Pits, and Traps, and Nets did lie
My path about, that worriless silly I
Might have been catch'd, intangled, and cast down:
But since I live, let JESVS wear the Crown.

Now as *Christian* went on his way, he came to a stile: also it, which was cast up on purpose, that Pilgrims might see before them: up there therefore *Christian* went, and looking forward, he saw *Faithful* before him upon his Journey.

Then said *Christian* aloud, Ho, ho, So ho, stay, and I will be your Companion.

At that *Faithful* looked behind him, to whom *Christian* cryed, Stay, stay, till I come up to you: but *Faithful* answered, No, for upon my life, and the Avenger of blood is behind me.

At this *Christian* was somewhat moved, and putting to all his strength, he quickly got up with *Faithful*, and did also overrun him, so the last was first.

Then did *Christian* vain-gloriously smile, because he had gotten the start of his Brother: but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until *Faithful* came by to help him.

Then I was in my Dream, they went very merrily on together, and had seen the cause of all that had happened to them, and made a game of it. *Christian* began.

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Chr. As honoured and well-beloved Brother Faithful, I am glad that I have overtaken you: and that God has so tempered our spirits, that we can walk as Companions in this so pleasant a Path.

Faith. I had thought, dear friend, to have had your company quite from our Town, but you did get the start of me; wherefore I was forced to come thus much of the way alone.

Chr. How long did you stay in the City of Destruction, before you set out after me on your Pilgrimage?

Faith. Till I could stay no longer; for there was great talk presently after you were gone out, that our City would in short time with fire from Heaven be burned down to the ground.

Chr. What? Did your Neighbours talk so?

Faith. Yes, 'twas for a while in every bodies mouth.

Chr. What? and did no more of them but you come out to escape the danger?

Faith. Though there was as I said a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse I heard some of them deridingly speak of you, and of your desperate Journey, (for so they called this your Pilgrimage;) but I did believe, and do still, that the end of our City will be with fire and Brimstone from above; and therefore I have made my escape.

Chr. Did you hear no talk of Neighbour Pliable?

Faith. Yes, Christian, I heard that he followed you till he was at the Slough of Despond: where, as some said, he fell in: but he would not be known to have so gone out; I am sure he was soundly bedabbed with that filthy water.

Chr. What said the Neighbours to him?

Faith. He hath since his going back been had greatly in derision, and that among all sorts of People: some do mock him, and scarce will any set him on his work.

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work. He is now seven times worse than if he had never gone out of the City.

Chr. But why should they be so set against him, since they also despise the way that he forsook?

Faith. Oh, they say, Hang him, he is a Turn-coat, he was not true to his profession: I think God has stirred up even his Enemies to hiss at him, and make him a Proverb, because he hath forsaken the way.

Chr. Had you no talk with him before you came out?

Faith. I met him once in the Street, but he leered away on the other side, as one ashamed of what he had done; so I spak: not to him.

Chr. Well, at my first setting out, I had hopes of that Man: but now I fear he will perish in the overthrow of the City, (2 Pet. 2. 22.) for it is happened to him according to the true Proverb: *The Dog is turned to his Piss again, and the Sow that was washed to her wallowing in the mire.*

Faith. They are my fears of him too: but who can hinder that which will be?

Chr. Well Neighbour Faithful, said *Christian*, let us leave him, and talk of things that more immediately concern our selves. Tell me now, what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.

Faith. I Escaped the Slough that I perceived you fell into, and got up to the Gate without that danger: only I met with one whose name was *Wanton*, that had done me a mischief.

Chr. 'Twas well you escaped her Net: (Gen. 39. 12, 13.) *Joseph* was hard put to it by her, and she escaped her as you did, but it had like to have cost him his life. But what did she do to you?

Faith. You cannot think (but that you know something) what a flattering tongue she had, (she lay in the

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hard to turn aside with her, promising me all manner of content.

Chr. Nay, she did not promise you the content of a good Conscience.

Faith. You know that I mean all carnal and fleshy content.

Chr. Thank God you have escaped her: *The (Pro. 21. 14)* abhorred of the Lord shall fall into the Ditch.

Faith. Nay, I know not whither I did wholly escape her or no.

Chr. Why I trow you did not consent to her desires?

Faith. No not to defile my self; for I remembered an old writing that I had seen, which said, *Her steps take hold of hell.* Prov. 9. 5. Job 31. 1. So I shut mine eyes because I would not be bewitched with her looks; then she railed on me, and I went my way.

Chr. Did you meet with no other assault as you came?

Faith. When I came to the foot of the Hill called *Difficulty*, I met with a very aged man, who asked me, *What I was, and whither bound?* I told him that I am a Pilgrim, going to the Celestial City: then said the old Man, Thou lookest like an honest fellow: wilt thou be content to dwell with me, for the Wages that I shall give thee? Then I askt him his name, and where he dwelt? He said his name was *Adam the first*, and that he dwelt in the Town of *Deceit*, Eph. 4. 22. I asked him then, What was his work? and what the wages that he would give? He told me, that his work was many delights; and his wages, that I should be his Heir at last. I further askt him, What House he kept, and what other Servants he had? so he told me, That his house was maintained with all the dainties in the World, and that his Servants were those of his own begetting. Then I asked how many Children he had? he answered that he had but three Daughters, 1 Joh. 2. 16. *The List*

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of the flesh, the lust of the eyes, and the Pride of life, and that I should marry them if I would. Then I asked how long time he would have me live with him? And he told me, as long as he lived himself.

Chr. Well, and what conclusion came the Old Man and you was left?

Chr. Why, at first I found my self somewhat inclinable to go with the man, for I thought he spake very fair; but looking in his fore-head, as I talked with him, I saw there written, *Put off the old man with his deeds.*

Chr. And how then?

Faith. Then it came burning hot into my mind; whatever he said, and however he flattered, when he got me home to his house he would sell me for a slave. So, he'd bid him forbear to talk, for I would not come near the door of his house. Then he reviled me; and told me, that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as I purposed my self to go thence, I felt him take hold of my flesh, and give me such a deadly twisch back, that I thought he had pull'd part of me after him: This made me cry *Rom. 7. 24. O wretched man!* So I went on my way up the Hill.

Now when I had got about half way up, I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the Scuttle stands.

Chr. Fast there said Christian, did I sit down to rest me; but being overcome with sleep, I there lost this Roll out of my bosom.

Faith. But good Brother hear me out: So soon as the Man overtook me, he was but a word and a blow; for down he knockt me, and laid me for dead. But when I was a little come to my self again, I asked him, wherefore he knockt me so? he said, because of my declining to Adam the first; and with that he gave me

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another deadly blow on the breast, and beat me down backward : so I lay at his foot as dead as before. So when I came to my self again, I cryed him mercy : but he said, I know not how to shew mercy, and with that knockt me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

Chr. *What was that that bid him forbear?*

Faith. I did not know him at first, but as I went by, I perceived the holes in his hands, and in his side, then I concluded that he was our Lord. So I went up the Hill.

Chr. *That man that overtook you was Moses, he spared none, neither knoweth he how to shew mercy to those that transgress his Law.*

Faith. I know it very well, it was not the first time that he has met with me. 'Twas he that came to me when I dwelt securely at home, and that told me he would burn my house over my head, if I staid there.

Chr. *But did you not see the House that stood there on the top of the Hill on the side of which Moses met you?*

Faith. Yes, and the Lions too, before I came at it, but for the Lions I think they were asleep, for it was about noon; and because I had so much of the day before me, I passed by the Porter; and came down the Hill.

Chr. *He told me indeed that he saw you go by, but I wish you had called at the house, for they would have shewed you so many rarities, that you would scarce have forgot them to the day of your death. But pray tell me, did you meet no body in the Valley of Humility?*

Faith. Yes, I met with one Discontent, who would willingly have perswaded me to go back again with him: his reason was, for that the Valley was altogether without hope; he told me moreover, That there to go, was the way to disobey all my Friends, as Pride, Irreverence, Self-conceit, Worldly Glory, with others, who he knew

knew, as he said, would be very much offended, if I made such a fool of my self, as to wade through this Valley.

Chr. Well how did you answer him ?

Fabb. I told him that although all these that he named might claim Kindred of me, and that rightly, (for indeed they were my Relations, according to the flesh) yet since I became a Pilgrim, they have disowned me, and I also have rejected them ; and therefore they were to me now no more than if they had never been of my lineage: I told him moreover, that as to this Valley, he had quite mis-represented the thing : for before Honour is Humility, and a haughty spirit before a fall. Therefore said I, I had rather go through this Valley to the Honour that was so accounted by the wisest, than chuse that which he esteemed most worthy our affections.

Chr. Met you with nothing else in that Valley ?

Fabb. Yes, I met with Shame, But of all the Men that I met with in my Pilgrimage, he I think, bears the wrong name : the other would be said nay, after a little Argumentation (and somewhat else,) but this bold-faced Shame would never have done.

Chr. Why, what did he say to you ?

Fabb. What ! why he objected against Religion it self: he said 'twas a pitiful, low, sneaking business for a man to mind Religion : he said that a tender Conscience was an unmanly thing : and that for a man to watch over his words and wayes, so as to tie up himself from that bestowing Liberty, that the brave Spirits of the times accustom themselves unto, would make him the Ridicule of the times.

He objected also, that but few of the mighty, rich, or wise, were ever of my Opinion, nor any of them neither, before they were perswaded to be fools and mad of a voluntary fondness, to venture the loss of all that they know. He moreover objected (*Fabb. p. 66.*)

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the base and low estate and condition of those that were chiefly the Pilgrims of the times, in which they lived; also their ignorance, and want of understanding in all natural Science.

Yea, he did hold me to it at that rate also, about a great many more things than here I relate; as, that it was a shame to sit whining and mourning under a Sermon, and a shame to come sighing and groaning home. That it was a shame to ask my neighbour forgiveness for petty faults, or to make restitution where I have taken from any. He said also, that Religion made a man grow strange to the great, because of a few vices (which he called by finer names) and made him own and respect the base, because of the same Religious Fraternity? and is not this, said he, a shame?

Chr. *And what did you say to him?*

Faith. Say I could not tell what to say at first. Yea, he put me so to it, that my blood came up in my face; even this *Shame* fetch'd it up, and had almost beat me quite off. But at last I began to consider, *Luk. 16. 15. That what which is highlye esteemed among men, is had in an abomination with God.* And I thought again, this *Shame* tells me what men are, but it tells me nothing what God or the word of God is.

And I thought moreover, that at the day of Doom we shall not be doomed to death or life, according to the Hectoring Spirits of the world; but according to the wisdom and law of the highest. Therefore thought I, what God sayes is best indeed, is best, though all men in the World are against it.

Seeing then that God prefers his Religion, seeing God prefers a tender Conscience, seeing they that make themselves Fools for the Kingdoms of Heaven are wisest; and that the poor man that loveth Christ, is richer than the greatest man in the World that hateth him; I then depart, thou art an enemy to my Salvation.

shall.

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shall I entertain thee against my Sovereign Lord ?
How then shall I look him in the face at his coming ?
Should I now be ashamed of his wayes and servants,
how can I expect the blessing ? But indeed this *Shame*
was a bold Villain ; I could scarce shake him out of my
company : yea, he would be haunting of me, and con-
tinually whispering me in the ear, with some one or
other of the infirmities that attend Religion : but at
last I told him, 'twas but in vain to attempt further in
this business ; for those things that he disdained, in
those did I see most glory : And so at last I got past this
unfortunate one.

And when I had shaken him off, then I began to sing ;

*The trials that those men do meet withal
That are obedient to the heavenly call,
Are manifold, and suited to the flesh,
And come, and come, and come again afresh ;
That now or sometime else, we by them may
Be taken, overcome and cast away.
O let the Pilgrims, let the Pilgrims then,
Be vigilant, and quit themselves like men.*

Chr. I am glad my Brother that thou didst with-
stand this Villain so bravely ; for of all, as thou sayest, I
think he has the wrong Name : for he is so bold as to
follow us in the streets, and to attempt to put us to
shame before all men ; that is, to make us ashamed of
that which is good : but if he was not himself audacious
he would never attempt to do as he does : but lions still
resist him ; for notwithstanding all his bravadoes, he
promoteth the fool, and none else. The Wise man
hath glory, said Solomon, Pro. 3. 35. but *Shame* shall be
the promotion of Fools.

Paul. I think we must cry to him for help, lest
Shame, that would have us be valiant for *Shame* upon
the Earth,

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Cbr. You say true. But did you meet no body else in that Valley?

Faith. No not I, for I had Sunshine all the rest of the way, through that, and also through the Valley of the shadow of death.

Cbr. 'Twas well for you, I am sure it fared far otherwise with me. I had for a long season, as soon almost as I entred into that Valley, a dreadful Combat with that foul Fiend *Apollyon*: yea, I thought verily he would have killed me; especially when he got me down, and crush'd me under him, as if he would have crush'd me to pieces: For as he threw me, my sword flew out of my hand; nay, he told me, He was sure of me: but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entred into the Valley of the shadow of death, and had no light for almost half the way through it. I thought I should have been killed there, over and over: but at last, day broke, and the Sun rose, and I went through that which was behind with far more ease and quiet.

Moreover, I saw in my Dream, that as they went on *Faithful*, as he chanced to look on one side, saw a man whose name is *Talkative*, walking at a distance besides them, (for in this place there was room enough for them all to walk: He was a tall man, and sometime more comely at a distance than at hand: To this Man *Faithful* addrest himself in this manner.

Faith. Friend, Whether away? Are you going in the Heavenly Country?

Talk. I am going to the same place.

Faith. That is well: Then I hope we shall have your good Company.

Talk. With a very good Will, will I be your Companion.

Faith. I will on then, and let us go together, and let us spend our time in discoursing of things that are profitable.

Talk

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Talk. To talk of things that are good, to me is very acceptable; with you, or with any other; and I am glad that I have met with those that incline to so good a work. For to speak the truth, there are but few that care thus to spend their time (as they are in their travels,) but chuse much rather to be speaking of things to no profit, and this hath been a trouble to me.

Faith. *That is indeed a thing to be lamented; for what things so worthy of the use of the tongue, and mouth of men on Earth, as are the things of the God of Heaven?*

Talk. I like you wonderful well, for your sayings are full of Conviction; and I will add, what thing is so pleasant, and what so profitable, as to talk of the things of God?

What things so pleasant? (that is, if a man hath any delight in things that are wonderful) for instance: if a man doth delight to talk of the History, or the Mystery of things: or if a man doth love to talk of Miracles, Wonders, or Signes, where shall he find things recorded so delightful, and so sweetly penned, as in the holy Scripture.

Faith. *That's true: but to be profited by such things in our talk should be that which we design.*

Talk. That is it that I said; for to talk of such things is most profitable, for by so doing, a man may get knowledge of many things: as of the vanity of earthly things, and the benefit of things above: (thus in general) but more particular, By this a man may learn the necessity of the New-birth, the insufficiency of our works, the need of Christs righteousness, &c. Besides, by this a man may learn what it is to repent, to believe, to pray, to suffer, or the like: by this also a man may learn what are the great promises and consolations of the Gospel, to his own comfort. Further, by this a man may learn to refuse false Opinions, to vindicate the truth, and also to instruct the ignorant.

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Faith. All this is true, and glad am I to hear these things from you.

Tale. Alas, the want of this is the cause that so few understand the need of Faith, and the necessity of a work of Grace in their soul, in order to Eternal life; but gloriously live in the works of the Law by which a man can by no means obtain the Kingdom of Heaven.

Faith. But by your leave, be surely I know of these to be a gift of God: no man attaineth to them by humane industry, but only by the gift of God.

Tale. All that I know very well. For a man can receive nothing except it be given him from Heaven: it is of Grace, not of works. I could give you an hundred Scriptures for the confirmation of this.

Faith. Well then said Faithful: what is that one thing that we shall at this time find our discourse upon?

Tale. What you will: I will talk of things heavenly, or things earthly: things Moral, or things Evangelical: things sacred, or things profane: things past, or things to come: things strange, or things at home: things more essential, or things circumstantial: provided that all be done to our profit.

Faith. Now did Faithful begin to wonder, and marvel at this Christian (for he walked all this while by himself) he said to him, but softly, What a brave Companion have we got! Surely this man will make a very excellent Pilgrim.

Chr. At this Christian modestly smiled, and said, This man with whom you are so taken, will beguile you with this tongue of his, twenty of them that know him not.

Faith. Do you know him then?

Chr. Know him! yes, better then he knows himself.

Faith. How, what is he?

Chr. His name is Tall as for, he dwelleth in our Town: I would rather you should be a stranger to him, only I

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consider that our Town is large.

Faith, *whose Son is he? and wherefore doth he dwell?*

Chr. He is the Son of one *Say-well*, he dwelt in *Prating-Rom*, and he is known of all that are acquainted with him, by the name of *Talkative* in *Prating-Rom*, and notwithstanding his fine tongue, he is but a sorry fellow.

Faith, *well he seems to be a very pritty man.*

Chr. That is to them that have not through acquaintance with him; for he is best abroad, near home he is ugly enough: your saying, That he is a *pritty man*, brings to my mind what I have observed in the work of the Painter, whose Pictures shew best at a distance: but very near, more unpleasing.

Faith, *But I am ready to think you do but jest, because you smiled.*

Chr. God forbid that I should jest, (though I smiled) in this matter, or that I should accuse any falsely; I will give you a further discovery of him. This man is for any company, and for any talk; as he talketh now with you, so will he talk when he is on the Ale-bench: And the more drink he hath in his Crown, the more of these things he hath in his mouth: Religion hath no place in his heart, or house, or conversation: all he hath lieth in his tongue, and his Religion is to make a noise therewith.

Faith, *Say you so? then am I in this man greatly deceived.*

Chr. Deceived! you may be sure of it. Remember the Proverb, *They say, and do not: But the Kingdom of God is not in word, but in power.* He talketh of Prayer, of Repentance, of Faith, and of the New-birth: but he knows but only to talk of them. I have been in his Family, and have observed him both at home and abroad: and I know what I say of him is the truth. His house is as empty of Religion, as the white of an egg is of yew.

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There is there neither Prayer, nor sign of Repentance for sin: Yea, the bruit in his kind serves God far better than he. He is the very stain, Reproach and shame of Religion to all that know him: it can hardly be a good word in all that end of the Town where he dwells through him. Thus say the common people that know him, *A Sinner abroad, and a Devil at home.* The poor family finds is so, he is such a churle, such a rascal, and so unreasonable with his servants, that they seldom know how to do for, or speak to him. Men that have any dealings with him, say, 'tis better to deal with a Turk than with him, for satter dealing they shall have at their hands. This *Talkative* (if it be so like) will go beyond them, defraud, beguile, and over-reach them. Besides, he brings up his Sons to follow his steps: and if he finds in any of them a foolish timorousness (for so he calls the first appearance of a tender Conscience) he calls them Fools and Block-heads; and by no means will employ them in much, or to speak to their commendations before others. For my part, I am of Opinion that he has, by his wicked life caused many to stumble and fall, and will be, if God prevents not the number of many more.

Faith. Well, my Brother, I am bound to believe you: not only because you say you know him, but also because *As a Christian*, you make your reports of men. For I cannot think that you speak these things of ill will, but because he is even so as you say.

Chr. Had I known him no more than you, I might perhaps, have thought of him as at the first you did. Yea, had he received this report at their hands only that are enemies to Religion, I should have thought it but a base slander: (a Lot that often falls from bad men's mouths upon good mens names and professions;) But all these things, yea, and a great many more as bad of my own knowledge I can prove him guilty of. Besides,

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Good men are ashamed of him, they can neither call him *Brother* nor *Friend*: the very naming of him among them, makes them blush, if they know him.

Faith. Well, I see that saying and doing are two things, and hereafter I shall better observe this distinction.

Chr. They are two things indeed, and are as diverse, as are the Soul and the body: for as the Body without the Soul, is but a dead Carcass; so *Saying*, if it be alone, is but a dead Carcass also. The Soul of Religion is the goodly part: (*Jan. 1. 23--29.*) *Pure Religion and undefiled, before God and the Father, is this, to visit the Fatherless and Widows in their affliction, and to keep himself unspotted from the World.* This *Talkative* is not aware of it: he thinks that *hearing* and *saying* will make a good *Christian*: and thus he deceiveth his own Soul. *Hearing* is as the sowing of the seed; *talking* is not sufficient to prove that fruit is indeed in the heart and life: and know we our selves, that at the day of Doom, men shall be judged according to their fruits. It will not be said then, *Did you believe?* but, were you *Doers* or *Talkers* only? and accordingly shall they be judged. The end of the World is compared to our Harvest, and you know men at Harvest regard nothing but fruit. Not that anything can be accepted that is not of Faith: But I speak this to shew you how insignificant the profession of *Talkers* will be at that day.

Faith. This brings to my mind that of *Moses*, by which he describeth the heath that is clean. He is such an one that parteth the hoof, and cheweth the cud. Not that parteth the hoof only, or that cheweth the cud only. The Horse cheweth the cud, but yet is unclean, because he parteth not the hoof. And this truly *Talkative*; he cheweth the cud, he seeketh knowledge, he cheweth upon the Word, but he divideth not the hoof, he parteth not with the way of sinners; for the Horse be retaineth the foot of a Dog, or a Swine, therefore he is unclean.

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Chr. You have spoken, for ought I know, the true Gospel sense of those Texts; and I will add another thing: *Paul* calleth some men, yea, and those great talkers too, *Sounding-brass*, and *tincking Cymbals*; that is, as he expounds them in another place, *Things without life giving sound*. Things without life, that is, without the true Faith and Grace of the Gospel; and consequently, things that shall never be placed in the Kingdom of Heaven among those that are the Children of life: though their sound by their talk be as if it were the voice of an Angel.

Faithful Well, I was not so fond of his Company at first, but I am now. What shall we do to be rid of him?

Chr. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart and turn it.

Faith. What would you have me to do?

Chr. Why! go to him, and enter into some serious discourse about the power of Religion: And ask him plainly (when he has approved of it, for that he will;) whether this thing be set up in his Heart, House, or Conversation.

Faith. Then *Faithful* kept forward again, and said to *Talkative*: Come, what cheer? how is it now?

Talk. Thank you, well. I thought we should have had a great deal of talk by this time.

Faith. Well, if you will, we will fall to it now; and since you left it with me to pose the question, let it be this: How does the saving Grace of God discover it self, when it is in the heart of man?

Talk. I perceive then that our talk must be about the power of Religion; Well, 'tis a very good question, and I shall be willing to answer you. And take my answer to be this.

Faith. Where the Grace of God is in the heart, it causeth
F 2 there

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there a great out-cry against sin. Secondly, —

Faith. Nay, hold, let us consider of one at once, I think you should rather say, it shows it self by *involuntarily* the Soules *abhorring* its self.

Talk. Why what difference is there between crying out against, and abhorring of sin?

Faith. Oh! a great deal; a man may cry out against sin of policy: but he cannot abhor it, but by virtue of a godly antipathy against it: I have heard many cry out against sin in the Pulpit, who yet can abide it well enough in the heart, house, and conversation. *Some* Mistresses cried out with a loud voice, as if they were very holy: but she would willingly, notwithstanding that, have committed uncleanness with him. *Some* cry out against sin, even as the Mother cries out against her Child in her lap, when she calleth it Slut, and Naughty Girl, and then falls to Hugging and Kissing it.

Talk. You hear the catch I perceive.

Faith. No not I, I am only for setting things right. But what is the second thing whereby you would prove a discovery of the work of Grace in the heart?

Talk. Knowledge of Gospel Mysteries.

Faith. This sign should have been first, but first or last, it is also false: for knowledge, great knowledge may be obtained in the Mysteries of the Gospel, and yet no work of Grace in the Soule. Yea, if a man have all knowledge, he may yet be nothing, and so consequently be no child of God. When Christ said, *Do you know all these things?* and the Disciples had answered, *Yea:* He addeth, *Blessed are ye if ye do them.* He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing: *He that knoweth his masters will and doeth it not.* A man may know like an Angel, and yet be no Christian: therefore your sign of it is not true.

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to know is a thing that pleaseth Talkers and Boasters; but to do, as that which pleaseth God. Not that the heart can be good without knowledge: for without that the heart is naught: There is therefore knowledge, and knowledge. Knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of Faith and love, which puts a man upon doing even the will of God from the heart: the first of these will serve the Talker, but without the latter the true Christian is not content. Give me understanding and I shall keep thy Law, yea, I shall observe it with my whole heart, *Psal. 119. 34.*

Talk. You lie at the catch again, this is not for edification.

Faith. Well, if you please propound another sign how the work of Grace discovereth is self where it is.

Talk. Not I, for I see we shall not agree.

Faith. Well, if you will not, will you give me leave to do it?

Talk. You may use your liberty.

Faith. A work of grace in the soul discovereth is self, either to him that hath it, or to standers by.

To him that hath it, thus: *John 16. 8. 9. Rom. 2. 24.* It gives him conviction of sin, especially of the heinousness of his nature, and the sin of unbelief, (for the sake of which he is sure to be damned, if he findeth not mercy at Gods hand by Faith in Jesus Christ.) This fear and sense of things worketh in him Torment and shame for sin: he findeth moreover revealed in him the Savour of the World, and the absolute necessity of cloing with him, for life, at the which he findeth hangings and hangings after him, to which hangings, &c. the promises abide. Now according to the strength or weakness of his Faith in his Saviour, so is his joy and peace, that his love to holiness, so are his desires to know him more, and also to serve him in this World. But

though I say it discovereth it self thus unto him; yet it is but *seemeth* that he is able to conclude that this is a work of Grace, because his corruptions now, and his abused reason, makes his mind to mis-judge in this matter; therefore in him that hath this work, there is required a very sound judgement, before he can with steadiness conclude that this is a work of Grace.

To others it is thus discovered.

1. By an experimental Confession of his Faith in Christ.

2. By a life answerable to that confession, to wit, a life of holiness; heart-holiness, family-holiness (if he hath a family,) and by conversation-holiness in the World; which in the general teaching him, inwardly to abhor himself, and himself for that in secret, to suppress it in his family, and to promote holiness in the World: not by talk only, as an Hypocrite or Talkative person may do: but by a practical Subjection in Faith, and love to the power of the Word: And now Sir, as to this brief description of the work of Grace, and also the discovery of it, if you have ought to object, object: if not; then give me leave to propound to you a second question.

Talk. Nay, my part is not now to object; but to hear, let me therefore have your second question.

Faith. It is this, Do you experience this first part of this description of it? and doth your life and conversation justify the same? or standeth your Religion in word or tongue, and not in Deed and Truth: pray, if you incline to answer me in this, say no more than you know the God above will say *Amen* to; and this, nothing but what your Conscience can justify you in: For not he that commendeth himself is approved, but whom the Lord commendeth. Besides, to say I am *holier*, and thus, when my Conversation, and all my Holiness tell me, I lye, is great wickedness.

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Talk. Then *Talkative* at first began to blush, but recovered himself; thus he replied: you come now to Experience, to Conscience: and God: and to appeal to him for justification of what is spoken. This kind of discourse I did not expect, nor am I disposed to give an answer to such questions; because I count not my self bound thereto, unless you take upon you to be a *Catechiser*; and, though you should so do, yet I may refuse to make you my Judge: But I pray will you tell me, why you ask me such questions?

Faith. Because I saw you forward to talk, and because I knew not that you had ought else but no *Iron Beards*, to tell you all the truth, I have heard of you, that you are a man whose Religion lies in talk, and that your conversation gives this your Mouth-profession the lye. They say you are a spot among Christians, and that Religion suffers the worse for your ungodly conversation, that many already have stumbled at your wicked wayes, and that more are in danger of being destroyed thereby; your Religion, and an Ale-house, and Covetousness, and Uncleanness, and Swearing, and Lying, and vain Company-keeping, &c. will stand together. The Proverb is true of you, which is said of a Whore; to wit, That she is a shame to all Women: so you are a shame to all Professors.

Talk. Since you are ready to take up reports, and to judge so rashly as you do; I cannot but conclude you are some peevish or melanchollick man, not fit to be discoursed with: and so adieu.

Ch. Then came up *Christian*, and said to his Brother, I read you how it would happen, your words and his lye would not agree; he had rather leave your Company, than reform his life: but he is gone, and I shall let him go: the lye is no mans but his own, he has lost us the way of going from him: for he continuing (as I thought he would do) as he is, he would have been
hot

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such blot in our company: Besides, the Apostle says,
From such withdraw thy self.

Faith. But I am glad we had this little discourse with him, it may happen that he will think of it again; however, I have dealt plainly with him, and so am clear of his blood, if he perishesth.

Chr. You did well to talk so plainly to him as you did? there is but little of this faithful dealing with men now a dayes, and that makes Religion to stink so in the Nostrils of many, as it doth: for they are these Talkative fools, whose Religion is only in word, and are debauched and vain in their Conversation, that (being so much admitted into the fellowship of the godly) do pollute the World, blemish Christianity, and grieve the sincere. I wish that all men would deal with such, as you have done, then should they either be made more conformable to Religion, or the company of Saints would be too hot for them.

Then did *Faithful* say,

- *How Talkative at first lift up his Plumes?*
- *How bravely durst he speak! how he presumes*
- *To drive down all be fore him! but so soon*
- *As Faithful talks of Heart-work, like the Moon*
- *That's past the full, into the wane he goes;*
- *And so will all but he that Heart-work knows.*

Thus they went on talking of what they had seen by the way: and so made that way easie, which would otherwise no doubt have been tedious to them: for now they went through a Wilderness.

Now when they were got almost quite out of this Wilderness, *Faithful* chanced to cast his eye back, and espied one coming after them, and he knew him. *Chr.* said *Faithful* to his Brother, who comes yonder? Then *Christus* looked, and said, it is my good Friend *...*

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Chr. Al, and my good friend too, said *Faithful*; for 'twas he that set me the way to the Gate. Now was *Euangelist* come up unto them, and thus saluted them.

Euan. Peace be with you, dearly beloved, and peace be to your helpers.

Chr. Welcome, welcome, my good *Evangelist*, the sight of thy countenance brings to my remembrance thy anxious labours, and unwearied labouring for my eternal good.

Faith. And a thousand times welcome, said good *Faithful*; thy companion, O sweet *Evangelist*, how desirable is it to us poor Pilgrims!

Euan. Then said *Evangelist*, How hath it fared with you my friends, since the time of our last parting? what have you met with, and how have you behaved yourselves?

Chr. Then *Christian* and *Faithful* told him of all things that had happened to them in the way, and how, and what difficulty they had arrived at that place.

Euan. Right glad am I, said *Evangelist*; not that you have met with trials, but that you have been Victors; and for that you have, notwithstanding many weaknesses) continued in the way to this very day.

I say, right glad am I of this thing, and that for mine own sake and yours: I have sowed, and you have reaped, and the day is coming when both he that sowed, and they that reaped shall rejoice together, that is if you hold out; for, in due time ye shall reap, if you faint not. The Crown is before you, and it is an incorruptible one: so run that you may obtain it. Some there be that set out for this Crown, and after they have gone far for it, another comes in, and takes it from them: hold fast therefore that you have, let no man take your Crown: you are now out of the Gun-shot of the Devil: you have been wrestled unto blood, striving against him. Let the Cross come be alwayes before you, and believe stedfastly concerning things that are invisible. Lest something

that

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that is on this side the other World get within you : and above all, look well to your own hearts, and to the Lusts thereof, for they are deceitful above all things, and desperately wicked : set your faces like a flint, you have all power in Heaven and Earth on your side.

Chr. Then *Christians* thanked him for his Exhortation but told him withal, that they would have him speak farther to them for their help the rest of the way : and the rather for that they well knew that he was a Prophet, and could tell them of things that might happen unto them : and also how they might resist and overcome them.

To which request *Faithful* also consented. So *Evangelists* began as followeth.

Evangel. My Sons, you have heard in the words of the truth of the Gospel, that you must through many Tribulations enter into the Kingdome of heaven. And again, that in every City, bonds and afflictions abide on you : and therefore you cannot expect that you should go long on your Pilgrimage without them in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow : For now as you see you are almost out of this wilderness, and therefore you will soon come into a Town that you will by and by see before you : and in that Town you will be hardly beset with Enemies, who will strain hard but they will kill you : and be you sure that one or both of you must seal the testimony which you hold, with blood : but be you faithful unto death, and the King will give you a Crown of life. He that shall die there ; although his Death will be unnatural, and his pain perhaps great, he will yet be the better of his fellow ; not only because he will be arrived at the Coelestial City sooner, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come

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to the Town, and shall find fulfilled what I have here related, then remember your friend, and quit your selves like men; and commit the keeping of your Souls to your God in well doing, as unto a faithful Creator.

Then I saw in my Dream, that when they were got out of the Wilderness, they presently saw a Town before them, and the name of that Town is *Vanity*: and at the Town there is a Fair kept called *Vanity Fair*: It is kept all the year long, it beareth the name of *Vanity Fair*, because the Town where it is kept is *lighter than Vanity*: and also, because all that is there sold, of that cometh thither is *Vanity*. As is the saying of the wise, *All that cometh is Vanity*.

This Fair is no new erected business, but a thing of ancient standing; I will shew you the original of it.

Almost five thousand years ago, there were Pilgrims walking to the Coelestial City, as these two honest persons are; and *Beelzebub*, *Apolhou*, and *Legion*, with their Companions, perceiving by the Path, that the Pilgrims made, that their way to the City lay through this Town of *Vanity*, they contrived here to set up a Fair: a Fair wherein should be sold of all sorts of *Vanity*, and that it should last all the year long.

Therefore at this Fair are all such Merchandise, as *Houses*, *Lands*, *Trades*, *Places*, *Honours*, *Preferments*, *Titles*, *Countries*, *Kingdomes*, *Lusts*, *Pleasures*, and *Delights* of all sorts, as *Whores*, *Bawds*, *Wives*, *Husbands*, *Children*, *Masters*, *Servants*, *Lives*, *Blood*, *Bodies*, *Souls*, *Silver*, *Gold*, *Pearls*, *Precious Stones*, and what not?

And moreover, at this Fair, there is at all times to be seen *Juggling*, *Cheats*, *Games*, *Plays*, *Fools*, *Apes*, *Knaves*, and *Knaves*, and that of every kind.

Here also to be seen too, and that for nothing, *Thefts*, *Murders*, *Whoredoms*, *Falso-swearers*, and that of a hundred red Colours.

And as in other Fairs of less moment there are
Dissuall

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several Rows and Streets under their proper Names, where such Wares are vended: so here likewise, you have the proper places, Rows, Streets, (*viz.* Countries, and Kingdoms) where the Wares of this Fair are soonest to be found: Here is the *British* Row, the *French* Row, the *Italian* Row, the *Spanish* Row, the *German* Row, where several Sorts of Vanities are to be sold. But as in other Fairs, some one Commodity is as the chief of all the Fair, so the Ware of *Rome* and her Merchandize is greatly promoted in this Fair: Only our *English* Nation, with some others, have taken a dislike thereto.

Now, as I said, the way to the Coelestial City lyes just through this *Town*, where this lusty Fair is kept; and he that will go to the City, and yet not go through this *Town*, must needs go out of the World.

The Prince of Princes himself, when here, went through this *Town* to his own Countrey, and that upon a *Fayr-day* too: Yea, and as I think, it was *Beelzebub*, the chief Lord of this Fair, that invited him to buy of his *Panties*; yea, would have made him Lord of the Fair, would he but have done him Reverence as he went through the *Town*. Yea, because he was such a person of Honour, *Beelzebub* had him from *Sinai* to *Streets*, and showed him all the Kingdomes of the World in a little time, that he might (if possible) assure that Blessed One, to cheapen and buy some of his *Panties*. But he had no mind to the Merchandize, and therefore left the *Town*, without laying out so much as one farthing upon these *Panties*. This Fair therefore is an ancient thing, of long standing; and a very great Fair.

Now these Pilgrims, as I said, must needs go through this Fair: Well, so they did; but behold, even as they entered in to the Fair, all the People in the Fair were moved, and the *Town* it self as it were in a tumult about them: and that for several reasons: For,

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First, The Pilgrims were clothed with such kind of *Raiment*, as was diuerse from the *Raiment* of any that resided in that *Fair*. The people therefore of the *Fair* made a great gazing upon them : some said they were Fools, some they were Bedlams, and some they are Outlandish men.

Secondly, And as they wondred at their *Apparel*, so they did likewise at their *Speech* : for few could understand what they said ; they naturally spoke the Language of *Canaan* : But they that kept the *Fair*, were the men of this World : so that from one end of the *Fair* to the other, they seemed *Barbarians* each to the other.

3dly, But that which did not a little amuse the Merchandizers, was, that these Pilgrims set very light by all their Wares, they cared not so much as to look upon them : And if they called upon them to buy, they would put their fingers in their ears and cry, *Turn away mine eyes from beholding Vanity*, (*Psal. 119. 37.*) and look upwards, signifying that their Trade and Traffick was in Heaven.

One chanced mockingly, beholding the carriages of the men, to say unto them, *what will ye buy?* but they looking gravely upon him, said, *We buy the Truth*. *Prov. 23. 23.* At that, there was an occasion taken to despise the men the more ; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to a hubbub and great stir in the *Fair* : insomuch that all order was confounded.

Now was word presently brought to the great one of the *Fair*, who quickly came down, and deputed some of his most trusty Friends to take those men into examination, about whom the *Fair* was almost overthrown. So the men were brought to examination ; and they that sat upon them, asked them whence they came, whither they went, and what they did there in such an unusual

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usual Garb? The men told them, that they were Pilgrims and Strangers in the World, and that they were going to their own Country which was the heavenly *Jerusalem*: and that they had given no occasion to the men of the Town, nor yet to the Merchandizers, thus to abuse them, and to let them in their journey; except it was, for that, when one asked them what they would say, they said, they would *buy the Trumb*. But they that were appointed to examine them, did not believe them to be any other than Bedlams and Mad, or else such as came to put all things into a confusion in the Fair. Therefore they took them and beat them, and besmeared them with dirt, & then put them into the Cage, that they might be made a spectacle to all the men of the Fair. There therefore they lay for some time, and were made the objects of any mans sport, or malice, or revenge. The great one of the Fair laughing still at all that befell them. But the men being patient, and not rendering railing for railing, but contrariwise blessing, and giving good words for bad, and kindness for injuries done. Some then in the Fair that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men. They therefore in angry manner let fly at them again, counting them as bad as the men in the Cage and telling them that they seemed Confederates and should be made partakers of their Misfortunes. The other replied, that for ought they could see, the men were quiet and sober, and intended no body any harm, and that there were many that traded in their Fair, that were more worthy to be put into the Cage, yea, and Pillory too, than were the men that they had abused. Thus after divers words had passed on both sides, the men behaving themselves all the while very patient and soberly before them, they fell to some blows among themselves, and did harm one to another. There were

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were these two poor men brought before their Examiners again, and there charged as being guilty of the late Hubbub that had been in the Fair. So they beat them pitifully, and hang'd Irons upon them, and led them in Chains up and down the Fair, for an example and terror to others, lest any should speak in their behalf or joyn themselves unto them. But *Christian* and *Faithful* behaved themselves yet more wisely; and received the Ignominy and shame that was cast upon them, with so much meekness and patience; that it won to their honour (though but few in comparison of the rest) several of the men in the Fair. This put the other party yet into a greater rage, inasmuch that they concluded the death of these two men. Wherefore they threatened that the Cage, nor Irons, should serve their turn, but that they should die for the abuse they had done; and for deluding the men of the Fair.

Then were they remanded to the Cage again, with further order should be taken with them. So they put them in, and made their feet fast in the stocks.

Here also, they called again to mind what they had heard from their faithful Friend *Evangelist*, and were the more confirmed in their way and sufferings; by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, who should have the best of it; therefore each secretly wished that he might have that Preference: but committing themselves to the All-wise dispose of him that ruleth all things, with much content they abide in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they were brought forth to their Trial in order to their Condemnation. When the time was come, they were brought before their Enemies and Arraigned; the Judge was Lord *Malicious*. Their Accusation

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was one and the same in substance, though somewhat
various in form: the contents whereof was this.

That they were Enemies to, and Disfavourers of their Trade,
that they had made Conventions and Discreets in the Town,
and had won a party, to their own hurt dangerous Opinions, in
favour of the Law of their Prince.

Then Faithful began to answer, That he had only set
himself against that which had set it self against him
and is higher than the highest. And said he, as for dis-
crepancy, I make none, being my self a man of Peace:
the parties that were won to us, were won by beholding
our Truth and Innocence, and they are only turned
from the worse to the better. And as to the King you
speak of, since he is *Antichrist*, the Enemy of our Lord, I
will fight him, and all his Angels.

Then Proclamation was made, that they that had
ought to say for their Lord the King against the Prison-
er at the Bar, should forthwith appear, and give in their
evidence. So there came in three Witnesses, *as wit-
nesses*, *Superstitious* and *Pickpocket*: They were then
asked, if they knew the Prisoner at the Bar? and
what they had to say for their Lord the King against

him. Then *Good-fort* *rose*, and said to this effect: My
Lord, I have known this man a long time, and will
swear upon my Oath before this Honourable Bench,

that he is a *Witch*. Hold, give him his Oath? So they Swore him,
and he said, My Lord, this man, notwithstanding his
plain name, is one of the vilest men in our Country;
he neither regards his Prince nor People. He is a *Ch-
rismatic*, but doth all that he can to pervert the
conscience of his disloyal nations, which he is
filled with Principles of Faith and Holiness. And
I have heard once my self, that he is a
man of a very low and mean condition, and

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ally opposite, and could not be reconciled. By which say-
ing, my Lord, he doth at once, not only condemn all
our laudable doings, but us in the doing of them.

Judge. Then did the Judge say to him, Hast thou
any more to say?

Evvy. My Lord, I could say much more, only I would
not be tedious to the Court. Yet if need be, when the
other Gentlemen have given in their Evidence, rather
than any thing shall be wanting that will dispatch him,
I will enlarge my Testimony against him. So he was
bid stand by.

Then they called *Superstition*, and bid him look upon
the Prisoner; they asked, What he could say for
their Lord the King against him? then they sit again, and
he began:

Super. My Lord, I have no great acquaintance with
this man, nor do I desire to have further knowledge of
him: However, this I know, that he is a very pious
fellow, from some discourse that the other day had with
him in this Town; for then talking with him, I found
him say, That our Religion was naught, and such, by
which a man could by no means please God: which say-
ing of his, my Lord, your Lordship very well knows,
what necessarily thence will follow, to wit, That we
still do Worship in vain, are yet in our sin, and
finally shall be damned: and this is that which I have
to say.

Then was *Pickpocket* Sworn, and bid say what he
knew, in behalf of their Lord the King, against the Pri-
soner at the Bar.

Pickpocket. My Lord, and you Gentlemen all, I have follow-
ed him a long time, and have heard him speak
many times, and he hath said much. For he hath called
our Religion a *Popish* Religion, and hath said, that
it is the *Popish* Religion, which makes us
the *Popish* Religion, and hath said, that the
Lord Carnal is the *Popish* Religion.

arious, the Lord Desire of vain Glory, my old Lord Lecher-
ry, Sir Eaving Greedy, with all the rest of our Nobility;
and he hath said moreover, that if all men were of his
mind, if possible, there is not one of these Noble men
should have any longer a being in this Town; Besides
he hath not been afraid to rail on you my Lord, who
are more appointed to be his Judge, calling you an un-
godly Villain, with many other such like vilifying terms,
wherein he hath bespattered most of the Gentry of
our Town.

When this Partisan had told his tale, the Judge directed his speech to the Prisoner at the Bar, saying: "Thou, Ruggate, Heretick, and Traitor, hast thou heard what these honest Gentlemen have witnessed and said?"

Smith. May I speak a few words in my own defence?

37 Judge: Sirrah, Sirrah, thou deservest to live no longer but to be slain immediately upon the place; yet that all men may see our Gentleness towards thee, let us hear what thou vile Runagate hast to say.

Field, 181 say then, in answer to what Mr. Eny
has spoken, I never said ought but this, *That what
is said of Jews, or Customs, or People, were said against the
word of God, are diametrically opposite to Christianity.* If
I have said so in this, convince me of my error,
and I am ready here before you to make my recan-
tation.

"And Antenor second, says, Mr. Superstition, and his charge against me, I said only this, That as the Will of God here, required a Differing Faith, but there can be no Differing Faith, without a Differing Revelation of the Will of God; and so we are all ignorant of what He will do by His Infinite Fatherhood, until He will make it known to us." As I have said I am now leaving you, and calling As to wish Mr. Paine, that he may find

As to what Mr. [redacted] had [redacted] a [redacted]

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voiding terms, as that I am said to run, and the like.) That the Prince of this Town, with all the rabblement his Attendants, by this Gentleman named, are more for a being in Hell, than in this Town and Country; and so the Lord have mercy upon me.

Then the Judge called to the Jury (who all this while stood by, to hear and observe) Gentlemen of the Jury, you see this man about whom so great an uproar hath been made in this Town: you have also heard what these worthy Gentlemen have witnessed against him; also you have heard his reply and confession: it lieth now in your breast to hang him, or save his life; but yet I think meet to instruct you into our Law.

There was an Act made in the dayes of Pharaoh the Great, *Exod. 1.* Servant to our Prince, that, lest those of a contrary Religion should multiply and grow too strong for him, their Males should be thrown into the River.

There was an Act also made in the dayes of *Nebuchadnezzar* the Great, another of his Servants, that whoever would not fall down and worship his golden Image should be thrown into a Fiery Furnace, *Dan. 3.*

There was also an Act made in the dayes of *Darius*, That who so for some time called upon any God but him, should be cast into the Lions Den, *Dan. 6.* Now the substance of these Laws, this Rebel has broken: not only in thought (which is not to be born) but also in word and deed: which must therefore needs be intolerable.

For that of Pharaoh, his Law was made upon supposition; to prevent mischief, no crime being yet apparent: but here is a Crime apparent. For the second and third, you see he disputeth against our Religion: and for the Treason he hath confessed, he answereth to die the death.

Then went the Jury out, whose names were Mr. *...*

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Blind-man, Mr. No-good, Mr. Deafie, Mr. Love-lust, Mr. Three-loose, Mr. Eeady, Mr. High-mind, Mr. Enmy, Mr. Lye, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable; who every one gave in his private Verdict against him, binding themselves; and afterwards unanimously concluded to bring him in guilty before the Judge. And first among themselves, Mr. Blind-man the Foreman said, I see clearly that this man is an Heretic: then said Mr. No-good, Away with such a fellow from the Earth: Ay said Mr. Deafie, for I hate the very looks of him: Then said Mr. Love-lust, I could never endure him: Nor I said Mr. Three-loose, for he would always be condemning my way: Hang him, hang him, said Mr. Eeady: A sorry scrub, said Mr. High-mind: My heart rejecteth against him, said Mr. Enmy: He is a Rascal, said Mr. Lye: Hanging is too good for him, said Mr. Cruelty: Let's dispatch him out of the way, said Mr. Hate-light: Then said Mr. Implacable, Alights I have all the World given me, I could not be reconciled to him, therefore let us joyfully bring him in guilty of Death. And so they did, therefore he was presently condemned, to be hanged from the place from whence he came, and there to be put to the most cruel Death that could be invented.

They therefore brought him out, to do with him according to their Law; And first they scourged him, then they buffeted him, then they Lanced his Flesh with Knives; after that they Stoned him with stones, then prickt him with their Swords, and last of all they hanged him to Affix at the Stake. Thus came Faithful to his end.

Brave Faithful, bravely done in Word and Deed.

Judge, Whimser and Fury, have in stock

Of overruling her, but she was their quarry

When they are dead about's blow from age to age.

Now I saw that there stood behind the

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Chariot and a couple of Horses, waiting for *Faithful*, who (so soon as his Adversaries had dispatched him) was taken up into it, and straight-way was carried up through the Clouds, with sound of Trumper, the nearest way to the Celestial Gate.

But as for *Christias*, he had some respite, and was remanded back to Prison; so he there remained for a space: But he that over-rules all things, having the power of their Rage in his own hands, so wrought it about, that *Christias* for that time escaped them, and went his way.

And as he went, he Sang, saying:

*Well Faithful, thou hast faithfully profest
Unto thy Lord; with whom thou shalt be blest:
When Faithless ones, with all their vain delights
Are crying out under their bellish plights:
Sing, Faithful sing, and let thy Name flourish:
For though they kill'd thee, thou art yet alive.*

Now I saw in my Dream, that *Christias* went forth alone, for there was one whose Name was *Hopeful* (being so made by the beholding of *Christias* and *Faithful* in their words and behaviour, in their sufferings at the Fair) who joyned himself unto him, and entering into a Brotherly Covenant, told him that he would be his Companion.

Thus one died to bear Testimony to the Truth, and another rises out of his Ashes to be a Companion with *Christias* in his Pilgrimage. This *Hopeful* also told *Christias*; that there were many more of the men in the Fair that would take their time and follow

him: And thus they went, and after they were got out of the Fair, they overtook one that was going before them

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(whose name was *By-ends*; he said to him, what Country-man, Sir? and how he go you this way? He told them, that he came from the Town of *Fair-speech*, and he was going to the *Cockshill City*; but sold him not his Name.)

From *Fair-speech*, said *Christian*; is there any good that lives there?

By-ends. Yes, said *By-ends*. I hope.

Chr. Pray Sir, what may I call you? said *Christian*.

By-ends. I am a stranger to you, and you to me; if you be going this way, I shall be glad of your company: if not, I must be content.

Chr. This Town of *Fair-speech*, said *Christian*, I have heard of, and as I remember, they say it's a wealthy place.

By-ends. Yes, I will assure you that it is, and I have very many rich Kindred there.

Chr. Pray, who are your Kindred there; if a man may be so bold?

By-ends. Almost the whole Town; and in particular, *Time-servers*, my Lord *Time-server*, my Lord *Time-server*. (from whose Ancestors that Town first took standing:) also Mr. *Smooth-man*, Mr. *Facing-both-ways*, Mr. *Any-thing*, and the Parson of our Parish, Mr. *Time-server*, was my Mothers own Brother by Fathers side; and to tell you the truth, I am become a Gentleman of good quality, yet my Great Grandfather was but a *Ward-mas*, looking one way, and another another: and I got most of my Estate by my own application.

Chr. Are you a Married Man?

By-ends. Yes, and my Wife is a

young, the daughter of a

Sturdy Fellow; Daring

Comparable Family

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Breeding; that he knows how to carry it to all, even to Prince and Peasant. 'Tis true, we somewhat differ in Religion from those of the stiffer sort, yet but in two small points:

First, We never strive against Wind and Tide;

Secondly, We are always most zealous when Religion goes in his silver Slippers; we love much to walk with him in the street, if the Sun shines; and the People applaud him.

Then *Christian* slept a little aside to his fellow *Hopful*, saying, it runs in my mind that this is one *By-ends* of *Fair-speech*, and if it be he, we have as very a Knave in our company, as dwelleth in all these parts:

Then said *Hopful*, Ask him, methinks he should not be ashamed of his Name.

So *Christian* came up with him again: and said, See you talk as if you knew something more than all the World doth, and if I take not my mark amiss, I think I have half-guessed of you: is not your name Mr. *By-ends* of *Fair-speech*?

By-ends. This is not my name, but indeed it is a Nick-name that is given me by some that cannot abide me, and I must be content to bear it as a reproach; for good men have born theirs before me.

Chr. But did you never give an occasion to men to call you by this Name?

By-ends. Never, never! The worst that ever I did to give them an occasion to give me this name, was that I had always the luck to jump in my judgment with the great majority of the times, whatever it was, and this chance was to get thereby; but if things are thus contrived, let me count them a blessing, but let not the malicious man use therefore with Reproach.

Christian being struck that you were the man that I thought of: I will tell you what I think, I fear this name belongs to you more than you are willing we should think it does.

By-ends.

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By-ends. Well, if you will thus imagine, I cannot help it. You shall find me a fair Company-keeper, if you will still admit me your Associate.

Chr. If you will go with us you must go against Wind and Tide, the which, I perceive, is against your opinion: You must also own Religion in its Rags, as well as when in his silvery Slippers, and stand by him too, when bound up from, as well as when he walketh in the Streets with applause.

By-ends. You must not impose, nor lord it over my Faith, leave me to my liberty, and let me go with you.

Chr. Not a step further, unless you will do so what I propound, as me.

Then said *By-ends*, I shall never desert my old Principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by my self, until some overtake that will be glad of my company.

Now I saw in my Dream, that *Christian* and *Hopeful* forsook him; and kept their distance before him, but one of them looking back, saw three men following *Mr. By-ends*; and behold, as they came up with him he made them a very low Congee, and they also gave him a Compliment. The mens names were, *Mr. Hold the world*, *Mr. Money-love*, and *Mr. Save all*; Men that *Mr. By-ends* had formerly been acquainted with: for in their Minority they were School-fellows, and were taught by one *Mr. Gripe-man* a School-master in *Love-lace*, which is a Marston Town in the County of *Cambridge* in the North.

This School-master taught them the way to Riches, either by violence, covet-nage, flattery, or by putting on a guise of Religion: and these three men had attained much of the Art of *Mr. Gripe-man*, so that they could each of them have kept his School

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Well, when they had, as I said, thus saluted each other, Mr. Money-love, said to Mr. By-ends, who are they upon the Road before us? for Christian and Hopeful were yet within view.

By-ends. They are a couple of far Country-men, that after that mode are going on Pilgrimage.

Money-love. Alas, why did they not stay, that we might have had their good Company, for they, and we, and you Sir, I hope, are all going on Pilgrimage.

By-ends. We are so indeed, but the men before us, are so rigid, and love so much their own notions, and do also so highly esteem the Opinions of others, that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their Company.

Mr. Save-all. That's bad: But we read of some, that are rigorous overmuch, and such mens rigidity prevails with them to judge and condemn all but themselves. But pray, what, and how many, were the things wherein you differed?

By-ends. Why they, after their head-strong manner, conclude that it is a Duty to rush on their journey all weathers, and I am for waiting for Wind and Tide. They are for hazarding all for God at a clap, and I am for taking all advantage to secure my Life and Estate. They are for holding their Notions, though all other men are against them, but I am for Religion in what, and so far as the times, and my safety will bear it. They are for Religion when in rage and contempt, but I am for him when he is in his golden Slippers in the Sunshin, and when he is in the world.

Mr. Save-all. And hold you these still good? By-ends. Sir, for my part I can count him but a Fool that has the liberty to keep what he has, and he is not to lose it. Let us be wise as serpents, and not take any when the Sun shines, for we know the

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she Bee lieth still all winter, and bestirs her only when she can have profit with pleasure. God sends sometimes Rain, and sometimes Sun-shine; if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that Religion best, that will stand with the security of Gods good blessings unto us; for who can imagine, that is misled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake. Abraham, and Solomon grew rich in Religion. And Job says, that a good man shall lay up Gold as dust. But he must not be such as the men before us, if they be as you have described them.

Mr. Save-all. I think that we are all agreed in this matter, and therefore there needs no more words about it.

Mr. Money-love. No, there needs no more words about this matter indeed, for he that believes neither Scripture nor Reason (and you see we have both on our side) neither knows his own liberty, nor seeks his own safety.

Mr. By ends. My Brethren, we are as you see going all on Pilgrimage, and for our better diversion from things that are bad, give me leave to propound unto you this question:

Suppose a man, a Minister, or a Tradesman, &c. should have an advantage lie before him to get the good blessings of this life, yet so, as that he can by no means come by them, except in appearance at least, he becomes extraordinary Zealous in some points of Religion, that he medled with before, may he not use this means to attain his end, and yet be a right honest man?

Mr. Money-love. I see the bottom of your question, and with these Gentlemens good leave, I will endeavour to shape you an answer.

And first to speak to your question, as it concerns a

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Minister himself. Suppose a Minister, a worthy man, possessed but of a very small Benefice, and has in his eye a greater, more fat and plump by far; he has also now an opportunity of getting of it; yet loath by being more studious, by preaching more frequently, and zealously, and because the temper of the people requires it, by altering of some of his Principles, for my part, I see no reason but a man may do this (provided he has a call.) Al, and there's a great deal besides, and yet be an honest man. For why,

1. His desire of a great Benefice is lawful (this cannot be contradicted) since 'tis set before him by providence; so then he may get it if he can. *Making up question for Conscience sake.*

2. Besides, his desire after that Benefice, makes him more studious, a more zealous Preacher, &c. and so makes him a better man. Yea makes him better improve his parts, which is according to the mind of God.

3. Now as for his complying with the temper of the people, by dissenting, to serve them, some of his Principles: this argueth: (1) That he is of a self-denying temper. (2) Of a sweet and winning deportment. (3) And so more fit for the Ministerial Function.

4. I conclude then, that a Minister that changes a small for a Great, should not for so doing be judged as covetous, but rather since he is improved in his parts and industry thereby, be counted as one that pursues his call, and the opportunity put into his hand, to do good.

And now to the second part of the question which concerns the *Tradesmen* you mentioned: suppose such a man have but a poor employ in the World, but by being Religious he may mend his market; peruse a rich wife, or more and for better Customers. For my part, I see no sin in this but that this is a worldly desire. For why.

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do we find any other than Heathens, Hypocrites, Devils and Witches that are of this opinion.

1. Heathens, For when Hamor and Ishmael had a mind to the Daughter and Cattel of Jacob, and saw that there was no wayes for them to come at them, but by becoming Circumcised; they say to their Companions, If every one of us be Circumcised, as they are circumcised, shall we then Cattel, and their Substances, and every beast of theirs, be ours?

Their Daughter and their Cattel were that which they fought to obtain, and their Religion the stalking-horse they made use of to come at them. Read the whole story Gen. 34:20-23.

2. The Hypocritical Pharisees were also of this Religion, long prayers were their pretence, but to get Widows-Houses were their intent, and greater damnation was from God their Judgement, Mat. 23:46, 47.

3. Satan the Devil was also of this Religion, he was Religious for the Bag, that he might be possessed of what was therein; but he was lost, cast away, and the very Son of Perdition.

4. Also the Witch was of this Religion too, for he would have had the Holy Ghost, that he might have got money therewith, and his Sentence from Gods mouth was according, Mat. 9:14-15.

Neither will it out of my mind, but that this is the Religion for the World; will it throw away Religion for the World; for so surely as this Religion will be in becoming Religions, so surely will he lose his Religion and his Master for the same.

And the question therefore affirmatively as I have already have done, and purport of as without doubt is both Heathenish, Hypocritical and Devilish, and the same will be according to your

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Then they stood staring one upon another, but had not where with to answer *Christian*. *Hopeful* also approved of the soundness of *Christian's* Answer, so there was a great silence among them.

Mr. By-ends and his company also staggered and kept behind, that *Christian* and *Hopeful* might out-go them. Then said *Christian* to his fellowes, if these men cannot stand before the sentence of men, what will they do with the sentence of God? and if they are ware when they sit with by vessels of Clay, what will they do when they shall be rebuked by the flames of a devouring fire?

Then *Christian* and *Hopeful* out-went them again, and went till they came at a delicate Plain called *Rase*, where they went with much content; but that Plain was but narrow, so they were quickly got over it. Now at the further side of that Plain, was a little Hill called *Lazure*, and in that Hill a *Silver-Mine*, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke and they were slain; some also had been wounded there, and could not to their dying-day be their own men again.

Then I saw in my Dream, that a little off the Road, over again^d the *Silver-Mine*, stood *Demes* (Gentleman like) to call Passengers to come and see; who said to *Christian* and his fellowes: Ho, turn aside hither, and I will shew you a thing.

What thing, is deserving as to turn aside of the way?

Demes in a silvery mine, and some shew in their Treasure; if you willow in with a little mine you may richly provide for your selves.

Then said *Christian*: Let us go see.

Chr. Not I, said *Christian*: I have heard of this place

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before now, and how many have there been slain: and besides that Treasure is a snare to those that seek it, for it hindreth them in their Pilgrimage.

Then *Christian* called to *Demas*, saying, Is not this place dangerous? hath it not hindered many in their Pilgrimage?

Demas. Not very dangerous, except to those that are careless; but wicah, he blushed as he spake.

Chr. Then said *Christian* to *Hopeful*, Let us not slip a step, but still keep on our way.

Hope. I will warrant you, when *By-ends* comes up, if he hath the same invitation as we, he will turn us thither to see.

Chr. No doubt thereof, for his Principles lead him that way, and a hundred to one but he dies there.

Dem. Then *Demas* called again, saying: *But will you not come over and see?*

Chr. Then *Christian* roundly answered, saying, *Demas*, Thou art an enemy to the right wayes of the Lord of this way, and hast been already condemned for thine own turning aside, by one of his Majesties Judges; and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.

Demas cried again, That he also was one of their fraternity; and that if they would tarry a little, he himself would walk with them.

Chr. Then said *Christian*, What is thy name? is it not the same by the which I have called thee?

Dem. Yes, my name is *Demas*, I am the Son of *A-*

Chr. Know you, *Gravel* was your great Grandfather, and *Gravel* your Father, and you have trod their steps: Is it not so? *Demas* was so proud that thou wast: The Father

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was hanged for a Traitor, and thou deservest no better reward. After this said, that when we come to the King, we will do him word of this thy behaviour. Thus they went their way.

By this time *By-ends* and his companions were come again within sight, and they at the selfe becke went over to *Demas*.

Now whether they fell into the Pit, by looking over the brink thereof, or whither they went down to dig, or whither they were smothered in the bottom by the damps that commonly arise, of these things I am not certain: but this I observed, that they never were seen again in the way.

Then sang *Christian*:

*By-ends and Silver Demas, both agree,
One calls, the other calls, that he may be
A Sinner in his Lucre: for these do
Lie in this world, and no further go.*

Now I saw, that just on the other side of this Plain, the Pilgrims came to a place where stood an old Monument, hard by the High-way-side, at the sight of which they were both concerned, because of the strangeness of the form thereof: for it seemed to them as if it had been a Woman transformed into the shape of a Pillar: here, therefore they stood looking, and looking upon it, but could not for a time tell what they should make thereof: at last *Hopful* espied written above upon the head thereof, a writing in an unusual hand, but (he being no Scollar, called *Chrystian* (for he was learned) to see if he could pick out the meaning: so he came, and after a little laying of letters together, he found the time to be this, *Remember Lot's Wife*. So he said to his fellow, after which they both concluded, that that was the Pillar of Salt into which *Lot's wife* was turned.

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for her looking back with a covetous heart, Gen. 19. 26. when she was going from Sodom for safety. Which sudden and amazing sight gave them occasion of this discourse.

Chr. Ah my Brother, this is a seasonable sight; it came opportunely to us after the invitation which *Diogenes* gave us to come over to view the Hill *Lucra*: and had we gone over as he desired us, and as thou wast inclined to do (my Brother) we had for ought I know, been made, our selves like this Woman, a spectacle for those that shall come after, to behold.

Hope. I am sorry that I was so foolish, and am made to wonder that I am not now as *Lot's* Wife; for where's in was the difference 'twixt her sin and mine? she only looked back, and I had a desire to go see; let *Grace* be adored, and let me be ashamed, that ever such a thing should be in mine heart.

Chr. Let us take notice of what we see here, for our help for time to come: This Woman escaped the judgement; for she fell not by the destruction of *Sodom*; yet she was destroyed by another, as we see she is turned into a Pillar of Salt.

Hope. True, and she may be to us both *Caution* and *Example*: *Caution* that we shonld shun her sin, or a sign of what judgement will overtake such as shall not be prevented by this caution: So *Korah*, *Dathan* and *Abiram*, with the two hundred and fifty men, that perished in their sin, did also become a Sign, or Example to beware. Num. 26. 9, 10. but above all, I muse at one thing in us, how *Demas* and his fellows can stand so confidently, yonder to look for that treasure, which this Woman left for looking behind her, after (for we read not that she was the foremost of the way) was turned into a Pillar of Salt: specially since the judgement which destroyed her, did make her an example, within sight of all that follow: for they cannot chuse but see her.

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did they but lift up their eyes.

Chr. It is a thing to be wondred at, and it argueth that their hearts are grown desperate in that case; and I cannot tell who to compare them to so fitly, as to them that pick Pockens in the presence of the Judge, or that will cut Purfes under the Gallows.

It is said of the men of *Sodom*, Gen. 13. 12. *That they were sinners exceedingly*, because they were sinners before the Lord; that is in his eye-sight, and notwithstanding the kindnesses that he had shewed them: for the Land of *Sodom*, was now, like the Garden of *Eden* heretofore. *Job. 10.* This therefore provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most rationally to be concluded, that such, even such as these are that still sin in the sight, yea, and that too in despite of such examples that are set continually before them, to caution them to the contrary, must be partakers of severest Judgements.

Hop. Doubtless thou hast said the truth, but what a mercy is it, that neither thou, but especially I, sin not made my self this example. This ministrath occasion to me to thank God, to fear before him, and alwayes to remember *Zor's Wife*.

I saw then that they went on their way to a pleasant River: which *David* the King called the *River of God*, *Ps. 46. 9.* but *John*, The *River of the water of life*, *Rev. 22.*

Now their way lay just upon the Bank of the River: Here therefore *Christian* and his Companion walked with great delight, they drank also of the water of the River, which was pleasant and enlivening to their weary Spirits: Besides, on the Banks of this River, on either side, were green Trees, for all manner of fruit, and the Leaves they eat to prevent Scurfies, and other diseases that are incident to those that heat their bodies.

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Travels. On either side of the River was also a Meadow, curiously beautified with Lillies : and it was green all the year long. In this Meadow they lay down and slepe, for here they might lie down safely. When they awoke, they gathered again of the fruit of the Trees, and drank again of the water of the River : and then lay down again to sleep. Thus they did several dayes and nights.

Then they Sang,

*Behold ye how those Christall Streams do glide,
(To comfort Pilgrims) by the High-way-side :
The Meadows green ; besides their fragrant smell,
Yield dainties for them : And he that can tell
What pleasant Fruit, yea Leaves, these Trees do yield,
Will soon sell all, that he may buy this Field.*

So when they were disposed to go on (for they were not as yet, at their Journies end) they eat : and drank and departed.

Now I beheld in my Dream, that they had not journeyed far, but the River and the way, for a time parted : at which they were now a little sorry, Yet they durst not go out of the way. Now the way from the River was rough, and their feet tender by reason of their Travels : So the Soules of the Pilgrims were much discouraged, because of the way. Wherefore still as they went on, they wished for better way. Now a little before them, there was on the left hand of the Road a Meadow, and a stile to go over into it, and that Meadow is called By-Path Meadow. Then said Christian to his Fellow, if this Meadow lieth along by our way side, let's go over into it. Then he went to the stile to see, and behold a Path lay along by the way on the other side of the fence. 'Tis according to our wish, said Christian, here is the easiest going.

going; come good *Hopeful*, and let us go over.

Hope. But how if this Path should lead us out of the way?

Chr. That's not like, said the other; look, doth it not go along by the way side? so *Hopeful*, being perswaded by his fellow, went after him over the stile. When they were gone over, and were got into the Path, they found it very easie for their feet; and withal, they looked before them, espied a man walking as they did, (and his name was *Pain-Confidence*) so they called after him, and asked him whither that way led? he said, to the Celestial Gate. Look said *Christian*, did I not tell you so? b. this, oh may see we are right: so they followed, and he went before them. But behold the night came on, and it grew very dark; so that they that were behind, lost the sight of him that went before.

He therefore that went before (*Pain-Confidence* by name) not seeing the way before him, fell into a deep Pit, which was on purpose there made by the Prince of those Grounds to catch vain-glorious Fools withal, and was dashed in pieces with his fall.

Now *Christian* and his Fellow heard him fall. So they called, to know the matter, but there was none to answer, only they heard a groaning: Then said *Hopeful*, where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way. And now it began to rain and thunder, and lighten in a very dreadful manner, and the water rose again.

Then *Hopeful* groaned in himself, saying, Oh that I had kept on my way.

Chr. Who could have thought that this Path should have led us out of the way?

Hope. I was afraid on't at very first, and therefore gave you that gentle caution: I would have spoke plainer, but that you are older than I.

Chr. Good Brother be not offended, I am sorry I have

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have brought thee out of the way, and that I have put thee into such eminent danger; pray my Brother forgive me, I did not do it of an evil intent.

Hope. Be comforted my Brother, for I forgive thee; and believe too, that this shall be for our good.

Chr. I am glad I have with me a merciful Brother: but we must not stand thus, let's try to go back again.

Hope. But good Brother let me go before.

Chr. No, if you please let me go first: that if there be any danger, I may be first therein, because by my means we are both gone out of the way.

Hope. No, said *Hopeful*, you shall not go first, for your mind being troubled, may lead you out of the way again.

Then for their encouragement, they heard the voice of one saying, *Jer. 31. 1. Let thine heart be towards the High-way, even the way that thou wentest, turn again.* But by this time the waters were greatly risen, by reason of which this way of going back was very dangerous.

(Then I thought that it is easier going out of the way when we are in, than going in when we are out.) Yet they adventured to go back: but it was so dark, and the flood was so high, that in their going back, they had like to have been drowned nine or ten times.

Neither could they with all the skill they had, get again to the stile that night. Wherefore, at last, lighting under a little shelter, they sat down there till the day brake: But being weary, they fell asleep. Now there was not far from the place where they lay, a Castle, called *Doubting-Castle*: the owner whereof was *Giant Despair*, and it was in his Grounds they now were sleeping: wherefore he getting up in the morning early, and walking up and down in his fields, caught *Christian* and *Hopeful* asleep in his Grounds. Then with a

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grim and surly voice, he bid them awake, and asked them whence they were? and what they did in his grounds: They told him, they were Pilgrims, and that they had lost their way.

Then said the Giant, You have this night trespassed on me; by trampling in, and lying on my Ground, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault.

The Giant therefore drove them before him, and put them into his Castle, into a very dark Dungeon, nasty and stinking to the spirits of these two men: Here then they lay from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or light, or say to ask how they did: They were therefore here in an evil case, and were far from friends and acquaintances.

Now, in this place *Christians* had double sorrow, because *Wag* as through his unadvised counsel that they were brought into this distress.

Now *Giant Despair* had a Wife, and her name was *Distress*: So when he was gone to bed, he told his Wife what he had done, to wit, that he had taken a couple of Prisoners, and cast them into his Dungeon, for trespassing on his Grounds. Then he asked her also what he had best to do further to them. So she asked what they were, whence they came, and whither they were bound? and he told her: Then she counselled him, that when he arose in the morning, he should beat them without any mercy: So when he arose, he gave them him a grievous Crab-tree Cudgel, and goes down into the Dungeon to them; and there first falls so beating of them, as if they were dogs: although they gave him never a word of distaste; then he falls upon them, and beats them fearfully, in such sort, that they were not able

able to help themselves, or to turn them upon the floor. This done, he withdraws and leaves them, there to console their misery, and to mourn under their distress: so all that day, they spent the time in nothing but sighs and bitter lamentations.

The next night she talking with her husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away themselves: So when morning was come, he goes to them in a furl manner, as before, and perceiving them go-bavery sore with the stripes that he had given them the day before; he told them, that since they were never lik: to come out of that place, their only way would be, forthwith to make an end of themselves: either with Knife, Halter, or Poison: for why, said he, should you chuse life, seeing it is attended with so much bitterness; but they desired him to let them go; with that he looked ugly upon them, & rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits; for he sometimes in Sun-shine-weather fell into fits; and so (for a time) the use of his hand: wherefore he withdrew and left them (as before) to consider what to do.

Then did the Prisoners consult between themselves, whether 'twas best to take his counsel or no: and thus they began to discourse.

Chr. Brother, said *Christian*, what shall we do? the life that we now live is miserable: for my part, I know not whither is best, to live thus or die out of hand: Job 7. 24. *My Soul chuseth strangling rather than life: and mine enemy is more easie for me than this Dungeon: shall I be comforted by the Giant?*

Then said our present condition is dreadful, and death would be far more welcome to me than thus for ever.

But let us consider, the Lord of the Country,

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to which we are going, hath said, *Thou shalt do as another*, no more to another mans person, much more then are we forbidden to take his counsel to kill our selves. Besides, he that kills another, can but commit murder upon his body, but for one to kill himself, is to kill body and soul at once.

And moreover, my Brother, thou talkest of ease in the Grave: but hast thou forgotten the Hill whither for certain the Murderers go? for so Murderers hath eternal life, &c.

And let us consider again, that if the Law is not in the hand of *Giant Despair*: Others, so far as I can understand, have been taken by him, as well as we, and yet have escaped out of his hand: Who knows but that God that made the World, may cause that *Giant Despair* may dye, or that at some time or other he may forget to lock us in: or, but he may in a short time have another of his fits before us, and may lose the use of his Limbs: and if ever that should come to pass again, for my part I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. It was a fool that I did not try to do it before: but however my Brother, let's be patient, and endure a while: the time may come that may give us a happy release: but let us not be our own Murderers.

With these words, *Hopeful* at present did moderate the mind of his Brother: so they continued together in the dark that day in their sad and dolorous condition.

Well, towards Evening the *Giant* goes down into the Dungeon again, to see if his Prisoners had taken his counsel: but when he came there, he found them alive; *there was all*: for now, what for want of bread and water, and by reason of the wounds they received when he beat them, they could do little but weep: *But I say*, he found them alive, at which he was very

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grievous rage, and told them, that seeing they had disobeyed his counsel, it should be worse with them, than if they had never been born.

At this they trembled greatly, and I think that *Christian* fell into a Swoond; but coming a little to himself again, they renewed their discourse about the *Giant's* Counsel; and whether yet they had belt to take it or no.

Now *Christian* again seemed to be for doing it, but *Hopeful* made his second reply, as followeth.

Hope. My Brother, said he, rememberst thou not how valiant thou hast been heretofore? *Apollon* could not crush thee, nor could all that thou didst hear, or see, or feel in the Valley of the shadow of death; what hard-ship, terror, and amazement hast thou already gone through, and art thou now nothing but fears? Thou farest that I am in the Dungeon with thee, a far weaker man by nature than thou art: Also this *Giant* has wounded me as well as thee, and hath also cut off the Bread and Water from my mouth, and with thee I mourn without the light: But let's exercise a little more patience. Remember how thou playedst the man at *Vainity Fair*, and wast neither afraid of the Chain or Cage; nor yet of bloody Death: wherefore let us (at least to avoid the shame, that becomes not a Christian to be found) bear up with patience as well as we can.

Now night being come again, and the *Giant* and his Wife being in bed, she asked him concerning the Prisoners, and if they had taken his Counsel.

To which he replied, they are sturdy Rogues, and chuse rather to bear all hard-ship, than to make away their Lives.

Now said she, Take them into the Castle, and tomorrow let them sleep in the Bones and Skulls of those that have been already dispatched; and make them believe, that the morning comes to an end, thou also wilt tear them

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in pieces as thou hast done their Fellows before them.

So when the Morning was come, the Giant goes to them again, and takes them into the Castle-yard, and sheweth them as his Wife had bidden him. These, said he, were Pilgrims as you are, once, and they trespassed in my grounds, as you have done, and when I thought fit, I tore them in pieces; and so within ten daies I will do you. Get you down to your Den again; and wish that he beat them all the way thither: they lay there all day on Saturday in a lamentable case, as he

Now when night was come, and when Mrs. Diabolus, and her Husband, the Giant, were got to bed, they began to renew their discourse of their Prisoners; and withal, the old Giant wondred, that he could neither by his blows, nor counsel, bring them to an end. And with that his Wife replied, I fear, said she, that they live in hope that some will come to relieve them, or that they have pick-locks about them, by the means of which they hope to escape.

And sayest thou so, my Dear, said the Giant, I will therefore search them in the morning.

Well, on Saturday about midnight, they began to Pray, and continued in Prayer till almost break of day.

Now a little before it was day, good Christian, as one half amazed, brake out in this passionate speech, What a Fool (saith he) am I, thus to lie in a stinking Dungeon, when may as well walk at liberty? I have a Key in my hand, called Promise, that will (I am persuaded) open my Lock in Doubting-Castle.

Then said Hopeful, That's good news; good Brother, such is out of thy bosom, and cry. Then Christian pulled it out of his bosom, and began to try to the hanging door, whose bolt (as he called the Key) was

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back and the door flew open with ease, and *Christian* and *Hopeful* both came out, then he went to the outward door, that leads into the *Castle-yard*, and with his Key he opened that also. After he went to the Iron-gate, for that must be opened too, but that lock went damnable hard, yet the Key did open it: then they thrust open the Gate to make their escape with speed; but that Gate as it opened made such a cracking, that it waked *Giant Despair*, who hastily rising to pursue his Prisoners, seized his Limbs to fall, for his Fits took him again, so that he could by no means go after them.

Then they went on, and came to the Kings Highway, and so were safe, because they were out of his Jurisdiction.

Now when they were gone over the Stile, they began to contrive with themselves what they should do at that Stile, to prevent those that shall come after, from falling into the hand of *Giant Despair*: So they erected there a Pillar, and engraved upon the side thereof this Sentence, *Over this Stile is the way to Doubting-Castle, which is kept by Giant Despair, who despiseth the King of the Consoling Country, and seeks to destroy the true Pilgrims.*

Many therefore that followed after, read what was written and escaped the danger.

This done, they sang as follows:

*Out of the way we went, and then we found,
What 'twas to tread upon forbidden ground,
And let them this come after have a care,
Lest heedlessness makes them, as we, to fare:
Lest they for Trespassing, his Prisoners are,
Whose Castle's Doubting, and whose name's Despair.*

They went then, till they came to the delectable Mountains, which Mountains belong to the Lord of that Hill.

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of which we have spoken before ; So they went up to the Mountains, to behold the Gardens and Orchards, the Vineyards, and Fountains of water ; where also they drank and washed themselves, and did freely eat of the Vineyards.

Now there was on the tops of these Mountains Shepherds feeding their flocks, and they stood by the Highway-side. The Pilgrims therefore went to them, and leaning upon their staves (as is common with weary Pilgrims, when they stand to talk with any by the way ;) they asked, *Whose delectable Mountains are these ? and whose be the sheep that feed upon them ?*

Shep. These Mountains are *humans Lend*, and they are within sight of his City : and the Sheep also are his, and he laid down his life for them.

Chr. *Is this the way to the Celestial City ?*

Shep. You are just in your way.

Chr. *How far is it thither ?*

Shep. Too far for any, but those that shall get thither indeed.

Chr. *Is the way safe or dangerous ?*

Shep. Safe for those whom it is to be safe, but transgressors shall fall therein, *Hos. 14. 9.*

Chr. *Is there in this place any relief for Pilgrims, that are weary and faint in the way ?*

Shep. The Lord of the Mountains hath given us a charge, *Not to be forgetful to entertain Strangers, Heb. 13. 1, 2.* Therefore the good of the place is before you.

I saw also in my Dream, that when the Shepherds perceived that they were way-faring men, they also put questions to them, (to which they made answer as in other places) as, whence came you ? and how came you into the way ? & by what means have you so long tarried therein ? For but few of them that began to enter thither, do shew their face on these Mountains.

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But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, *Welcome to the delectable Mountains.*

The *Shepherds*, I say, whose names were, *Knowledge, Experience, Watchful* and *Sincere*, took them by the hand, and had them to their Tents; and made them partake of that which was ready at present. They said moreover, We would that you should stay here awhile, to be acquainted with us, and yet more to solace yourselves with the good of these delectable Mountains. They then told them, that they were content to stay; and so they went to their rest that night, because it was very late.

Then I saw in my Dream, that in the Morning, the *Shepherds* called up *Christian* and *Hopeful* to walk with them upon the Mountains: So they went forth with them, and walked a while, having a pleasant prospect on every side.

Then said the *Shepherds* one to another, shall we shew these Pilgrims some wonders? So when they had concluded to do it, they had them first to the top of an Hill, called *Error*, which was very steep on the farthest side, and bid them look down to the bottom: So *Christian* and *Hopeful* look'd down, and saw at the bottom several Men, dashed all to pieces by a fall that they had from the top.

Then said *Christian*, what meaneth this?

The *Shepherds* answered, have you not heard of them that were made to err, by hearkening to *Hymenius* and *Philetus*, 2 Tim. 2. 17, 18 concerning the Faith of the Resurrection of the body? They answered, Yea.

Then said the *Shepherds*, Those that you see lie dashed in pieces at the bottom of this Mountain, are they: and they have continued to this day unburied (as you see) for an example to others to take heed how they claim to be safe, or how they come too near the brink of the Mountain.

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Then I saw that they had them to the top of another Mountain, and the name of that is *(union)*: and bid them look afar off: which when they did, they perceived, as they thought, several Men walking up and down among the Tombs that are there. And they perceived that the Men were blind, because they stumbled sometimes upon the Tombs, and because they could not get out from among them.

Then said *Christian*, What means this?

The *Shepherds* then answered: Did you not see a little below these Mountains, a *Stile*, that led into a *Meadow*, on the left hand of this way?

They answered Yes.

Then said the *Shepherds*, From that *Stile* there goes a Path that leads directly to *Doubting Castle*, which is kept by *Giant Despair*; and these men (pointing to them among the Tombs) came once on Pilgrimage as you do now, even till they came to that same *Stile*. And because the right way was rough in that place, they chose to go out of it into that *Meadow*, and there were taken by *Giant Despair*, and cast into *Doubting Castle*: where, after they had a while been kept in the *Dungeon*, he at last did put out their eyes, and led them among those Tombs, where he has left them to wander to this very day; that the saying of the Wise-man may be fulfilled, *Pro. 21. 26. He that wanders out of the way of understanding, shall remain in the Congregation of the dead.* Then *Christian* and *Hopeful* looked upon one another, with tears gushing out; but yet said nothing to the *Shepherds*.

Then I saw in my Dream that the *Shepherds* had them to another place in a Bottom, where was a door in the side of a Hill; and they opened the door and bid them look in. They looked in therefore, and saw that within it was very dark, and smoaky; they also thought that they heard there a rumbling noise, as of fire, and a

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city of some tormented, and that they smelt the scent of Brimstone.

Then said Christian, What means this?

The Shepherd told them, this is a By-way to Hell, a way that Hypocrites go in at; namely, such as sell their Birth-right, with *Eſau*; such as sell their Maſter with *Judas*; such as Blaſpheme the Goſpel, with *Alexander*; and that lie and diſſemble, with *Ananias* and *Sapphira* his Wiſe.

Hope. *Then ſaid Hopeful to the Shepherds, I perceive that theſe had on them, even everyone a ſhew of Pilgrimage as we have now; had they not?*

Shep. Yea, and held it a long time too.

Hope. *How far might they go on in Pilgrimage in their day; ſince they notwithstanding were thus miſerably caſt away?*

Shep. Some further, and ſome not ſo far as theſe Mountains.

Then ſaid the Pilgrims one to another, *we had need to cry, ſo the ſir, ing for ſtrength.*

Shep. Ay, and you will have need to uſe it when you have it too.

By this time the Pilgrims had a deſire to go forwards, and the Shepherds a deſire they ſhould: So they walked together towards the end of the Mountains. Then ſaid the Shepherds one to another, Let us here ſhew to the Pilgrims the Gates of the Coeleſtial City, if they have ſkill to look through our *Perspective-Glaſs*. The Pilgrims then lovingly accepted the motion: So they had them to the top of an high Hill, called *Cit*, and gave them their Glaſs to look. Then they aſſayed to look, but the remembrance of the laſt thing that the Shepherd had ſhewed them, made their hands ſhake; by means of which impediment they could not look Red-dily through the Glaſs, yet they thought they ſaw ſomething like the Gate, and alſo ſome of the glory of the place.

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Then they went away, and sang this Song.

*Thus by the Shepherds, Secrets are reveal'd,
Which from all other men are kept conceal'd:
Come to the Shepherds then, if you would see
Things deep, things hid, and that mysterious be.*

When they were about to depart, one of the Shepherds gave them a note of the way. Another of them, bid them beware of the Flatterer. The third bid them take heed that they sleep not upon the Incharmed ground. And the fourth, bid them God speed. So I awoke from my Dream.

And I slept, and Dreamed again, and saw the same two Pilgrims, going down the Mountains along the High-way, towards the City. Now a little below these Mountains, on the left hand, lieth the Countrey of Genesis; from which Countrey there comes into the way, in which the Pilgrims walked, a little crooked Lane. Here therefore they met with a very brisk Lad, that came out of that Countrey; and his name was Ignorance: So Christian asked him, From what Parts he came? and whither he was going?

Ignor. Sir, I was born in the Countrey that lieth off there, a little on the left hand; and I am going to the Celestial City.

Chr. But how do you think to get in at the Gate, for you may find some difficulty there?

Ignor. As other good People do, saith he.

Chr. But what have you so few at that Gate, that may cause that the Gate should be opened to you?

Ignor. I know my Lords Will, and have been a good liver: I pay every man his own; I pray, and pay Tithes and give Alms, and have left my Countrey, for whither I am going.

Chr.

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Chr. But thou camest not in at the Wicket-gate that is at the head of this way: Thou camest in hither through that crooked Lane; and therefore I fear, however thou mayest think of thy self, when the reckoning day shall come, thou wilt have laid to thy charge, that thou art a Thief and a Robber, instead of getting admittance into the City.

Igw. Gentlemen, ye be utter strangers to me, I know you not: be content to follow the Religion of your Countrey, and I will follow the Religion of mine. I hope all will be well. And as for the Gate that you talk of, all the World knows that that is a great way off our Countrey. I cannot think that any man in all our parts doth so much as know the way to it: nor need they matter whether they do or no. Since we have as you see, a fine pleasant green Lane, that comes down from our Countrey the next way into the way.

When *Christian* saw that the man was wise in his own conceit, he said to *Hopeful*, whisperingly, *There is more hope of a Fool than of him*, Pro. 26. 11.

And said moreover, *When he that is a Fool walketh by the way, his Wisdom faileth him, and he saith to every one, that he is a Fool.* What shall we talk further with him, or out-go him at present: and so leave him to think of what he hath heard already? and then hope again for him afterwards, and see if by degrees we can do any good of him?

Then said *Hopeful*:

Let Ignorance a little while more
On what is said, and let him not refuse
Good Counsel to embrace, lest he remain
Still ignorant of what's the chiefest Gain.
And (saith, I hope that no understanding here,
(Although he made them) them he will not save.

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Hope. He further added, It is not good, I think, to say all to him at once; let us pass him by, if you will, and talk to him anon, *even as he is able to bear it.*

So they both went on, and *Ignorance* he came after. Now when they had passed him a little way, they entered into a very dark Lane, where they met a man whom seven Devils had bound with seven strong Cords, and were carrying of him back to the Door that they saw on the side of the Hill.

Now good *Christian* began to tremble, and so did *Hopeful* his Companion: Yet as the Devils led away the man, *Christian* looked to see if he knew him; and he thought it might be one *Turn-away*, that dwelt in the Town of *Apostacy*. But he did not perfectly see his face; for he did hang his head like a Thief that is found: But being gone past, *Hopeful* looked after him, and espied on his back a Paper with this Inscription, *Wanton Professor, & damnable Apostate.* Then said *Christian* to his fellow, Now I call to remembrance that which was told me of a thing that happened to a good man hereabout. The name of the man was *Little-faith*, but a good man, and he dwelt in the Town of *Sincere*.

The thing was this, at the entering in of this Passage, there comes down from *Broad-way-Gate* a Lane, called *Dead-mans-Lane*; so called, because of the Murders that are commonly done there.

And this *Little-faith* going on Pilgrimage, as we do now, chanced to sit down there & slept. Now there happened at that time to come down the Lane from *Broad-way-gate*, three sturdy Rogues; and their names were *Faint-heart*, *Mistrust*, and *Guilt*, (three Brothers) and they espied *Little-faith* where he was, came creeping up with speed. Now the good man was just waking from his sleep, and was getting up to go on his journey. So they came up all to him, and with threatening language bid him stand.

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At this *Little-faith* looking as white as a clout, and had neither power to fight nor flee. Then said *Faith-heart*, Deliver thy Purse: but he making no haste to do it, (for he was loth to lose his Money) *Mistrust* ran up to him, and thrusting his hand into his Pocket, pull'd out thence a bag of silver. Then he cried out Thieves, Thieves.

With that, *Guile*, with a great Clob that was in his hand, struck *Little-faith* on the head, and with that blow fell'd him flat to the ground, where he lay bleeding as one that would bleed to death. All this while the Thieves stood by. But at last, they hearing that some were upon the Road, and fearing lest it should be one *Great-Grace*, that dwells in the City of *Good-Confidence*, they betook themselves to their heels, and left this good man to shift for himself.

Now after a while *Little-faith* came to himself, and getting up, made shift to scramble on his way.

This was the Story.

Hope: But did they take from him all that ever he had?

Chr. No: The place where his Jewels were, they never ranlack'd, so those he kept still: But as I was told the good man was much afflicted for his loss, for the Thieves got most of his spending-monev. That which they got not, (as I said) were Jewels: also he had a little odd money left, but scarce enough to bring him to his Journeys end: nay, (if I was not mis-informed) he was forced to beg as he went, to keep himself alive, (for his Jewels he might not sell.) But beg, and do what he would, he went (as we say) with many a hungry belly the most part of the rest of the way.

But is it not a wonder they got not from him his Certificate, by which he was to receive his admittance at the Celestial Gate?

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Chr. 'Tis a wonder, but they got not that; though they might it not through any good cunning of his: for he being dismayed with their coming upon him, had neither power nor skill to hide any thing; so 'twas more by good Providence, than by his endeavour, that they mist of that good things.

Hope. *But is much needs be a comfort to him, that they got not this Jewel from him.*

Chr. It might have been great comfort to him, had he used it as he should; but they that told me the story said, That he made but little use of it all the rest of the way, and that because of the dismay that he had in their taking away his Money: Indeed he forgot it a great part of the rest of his Journey: and besides, when at any time it came into his mind, and he began to be comforted therewith: then would fresh thoughts of his Loss come again upon him, and those thoughts would swallow up all.

Hope. *Alas poor Man! This could not but be a great grief unto him.*

Chr. Grief! Ay, a grief indeed! would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was? 'Tis a wonder he did not die with grief, poor heart! I was told, that he scattered almost all the rest of the way with nothing but doleful and bitter Complaints. Telling also to all that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with life.

Hope. *But 'tis a wonder that his Necessity did not put him upon selling or pawning some of his Jewels, that he might have therewith to relieve himself in his Distress.*

Chr. Thou talkest like one, upon whose head is the guilt to this very day: For what should he pawn them? or

or to whom should he sell them: In all that Countrey, where he was robbed, his Jewels were not accounted of nor did he want that relief, which could from thence be administered to him. Besides, had his Jewels been missing at the Gate of the Coelestial City, he had (and that he knew well enough) been excluded from an inheritance there; and that would have been worse to him than the appearance and villany of ten Thousand Thieves.

Hope. Why art thou so tart, my Brother? *Esau* sold his Birth-right, and that for a mess of Pottage; and that Birth-right was his greatest Jewel: And if he, why might not *Little-faith* do so too.

Cbr. *Esau* did sell his Birth-right indeed, and so do many besides: and by so doing, exclude themselves from the chief blessing, as also that *Cahiff* did. But you must put a difference betwixt *Esau* and *Little-faith*, and also betwixt their Estates. *Esau's* Birth-right was Typical, but *Little-faith's* Jewels were not so. *Esau's* belly was his God, but *Little-faith's* belly was not so. *Esau's* want lay in his fleshly Appetite, *Little-faith's* did not so. Besides, *Esau* could see no further than to the fulfilling of his Lusts: for *I am at the point to die*, said he, and what good will this Birth-right do me? But *Little-faith*, though it was his Lot to have but a little Faith, was by his little Faith kept from such Extravagancies, and made to see and prize his Jewels more than to sell them, as *Esau* did his Birth-right. You read not any where that *Esau* had Faith, no not so much as a little: Therefore no marvel, if where the flesh only bears sway (as it will in that man where no Faith is to resist) if he sell his Birth-right, and his Soul and all, and that to the Devil of Hell: for it is with such, as it is with the Ass, who in her occasions cannot be turned away. Jer. 1. 24. When their minds are set upon their Lusts, they will sell them whatever they cost. But *Little-faith* was of another

another temper, his mind was on things Divine : his livelihood was upon things that were spiritual, and from above : therefore to what end should he that is of such temper sell his Jewels (had there been any that would have bought them) to fill his mind with empty things ? Will a man give a penny to fill his belly with hay ? or can you persuade the *Turtle-Dove* to live upon Carrion, like the *Crow* ? though faithless ones can for carnal Lust pawn, or mortgage, or sell what they have, and themselves out-right to boot : yet they that have Faith, Saving Faith, though but a little of it, cannot do so. Here therefore, my Brother, is thy mistake.

Hope. I acknowledge it : but yet your severe reflection had almost made me angry.

Chr. Why, I did but compare thee to some of the Birds that are of the brisker sort, who will run to and fro in untrodden paths with the shell upon their heads : but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

Hope, But Christian, These three fellows, I am persuaded in my heart, are but a company of Cowards : Would they have run else, think you, as they did, at the noise of one that was coming on the Road ? why did not *Little-faith* pluck up a greater heart ? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

Chr. That they are Cowards, many have said : but few have found it so in the time of Trial.

As for a great heart, *Little-faith* had none : and I perceive by thee, my Brother, hadst thou been the man concerned, thou art but for a brush and then to yield. And verily, since this is the height of thy stomach, now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.

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But consider again, they are but Journey-men Thieves, they serve under the King of the bottomless-pit; who, if need be, will come to their aid himself, and his voice is as the roaring of a Lion. I my self have been engaged as this *Little-faith* was, and I found it a terrible thing.

These three Villains set upon me, and I beginning, like a Christian, to resist, they gave but a call, and in came their Master: I would, as the saying is, have given my life for a penny: but thus, as God would have it, I was clothed with Armour of proof. Ay, and yet, though I was so harnessed, I found it hard work to quit my self like a Man; no man can tell what in that combat attends us, but he that hath been in the battel himself.

Hope. Well, but they ran, you see, when they did but suppose that one *Great-Grace* was in the way.

Chr. True, they have often fled, both they and their Master, when *Great-Grace* hath appeared; and as marvel, for he is the *Kings-Champion*. But I tro, you will put some difference between *Little-faith* and the *Kings-Champion*; all the Kings Subjects are not his Champions, nor can they, when tried, do such feats of war as he. Is it meet to think that a little Childe should handle *Goliath* as *David* did? or that there should be the strength of an Ox in a Wren? Some are strong, some are weak, some have great faith, some have little; this man was one of the weak, and therefore went to the walls.

Hope. I would it had been *Great Grace* for their sakes.

Chr. If it had been he, he might have had his hands full. For I must tell you, that though *Great-grace* is excellent good at his Weapons, and has, and can, so long as he keeps them at Swords-point, do well enough with them; yet if they get within him, even *Faith-beans* *Mistake*, or the other, it shall go hard but they will throw

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throw up his heels: And when a Man is down, you know, what can he do?

Whoſo looks well upon *Great Graces* face, ſhall ſee thoſe Scars and Cuts there, that ſhall eaſily give demonſtration of what I ſay. Yea, once I heard that he ſhould ſay, (and that when he was in the Combat) *We deſpaired even of life*: How did theſe ſturdy Rogues and their Fellow make *David* groan, mourn & roar? Yea, *Hamas* and *Hercules* too, though Champions in their day, were forced to beſtir them, when by theſe aſſaulted; and yet notwithstanding, they had their Coats ſoundly bruſhed by them. *Peter* upon a time would go try what he could do: but though ſome do ſay of him, that he is the Prince of the Apoſtles, they handled him ſo, that they made him at laſt afraid of a ſorry Girl.

Biſhops, their King is at their whistle, he is never out of hearing; and if at any time they be put to the weſſell, if poſſible, comes in to help them: And of himſelf ſaid, *Job* 21. 46. *The Sword of him that ſeeketh at him cannot hold; the Spear, the Dart, nor the Halberd: he ſcorneth Iron as Straw, and Dreſs as rotten Wood. The Arrow cannot make him ſlie, Slings ſtones are turned with him into ſtubble, Darts are counted as ſtubble, he laugheth at the ſting of a Spear.*

What can a man do in this caſe? 'Tis true, if a man could at every turn have *Jobs* Horſe, and had ſkill and courage to ride him, he might do notable things. For his neck is cloathed with Thunder, he will not be afraid to the Gralhopper: the Glory of his Noſtrils is terrible, he paweth in the Valley, rejoyceth in his ſtrength, and goeth out to meet the Armed-men. He mocketh at fear, and is not affrighted, neither turneth back from the Sword. The Quiver rattleth againſt him, the glittering Spear and the ſiſfield. He treadeth the ground with fierceneſs and rage, neither believes he that it is the ſound of the Trumpet. He layeth down

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the Trumpets, Ha, ha, and he smelleth the Battel afar off, the thundering of the Captains, and the shoutings, Job 39.19.

But for such Footmen as thee and I are, let us never desire to meet with an Enemy, nor vaunt as if we could do better, when we hear of others, that they have been foiled, nor be tickled at the thoughts of our own Manhood; for such commonly come by the worst when tried, witness *Peter*, of whom I made mention before: He would swagger, ay he would: He would as his vain mind prompted him to say, do better, and stand more for his Master than all men: But who so foiled, and run down by these Villains as he?

When therefore we hear that such Robberies are done on the Kings High-way, two things become us to do: *First*, to go out harnessed, and to be sure to take a shield with us: for it was for want of that, that he that laid so lustily at *Leviathan* could not make him yield. For indeed, if that be wanting, he fears us not at all. Therefore he that had skill hath said, *Above all take this Shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked*, Eph. 6. 16.

'Tis good also that we desire of the King a Convey, yea, that he will go with us himself. This made *David* rejoyce, when in the Valley of the shadow of death; and *Moses* was rather for dying where he stood than to go one step without his God.

O my Brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves against us? but without him, *the proud helpers fall under the slain*, Isa 20. 4.

For my part have been in the fray before now, and though (through the goodness of him that is best) I am as you see alive: yet I cannot boast of my manhood, glad shall I be, if I meet with no more such brunts, though I fear we are not got beyond all danger. However,

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ever, since the Lion and the Bear have not as yet devoured me, I hope God will also deliver us from the next uncircumcised Philistines.

Then Sang *Christian* :

*Poor Little-faith! hast been among the Thieves!
Was't robb'd! Remember this who's believes:
And get more Faith; then shall you shall Pilgrims be
Over ten thousand, else scarce over three.*

So they went on, and ignorance followed. They went then till they came at a place where they saw a way put it self into their way, and seemed withal to lie as straight as the way which they should go; and here they knew not which of the two to take, for both seemed straight before them: therefore here they stood still to consider: and as they they were thinking about the way, behold, a man black of flesh, but covered with a very light Robe, came to them, and asked them, why they stood there? They answered, they were going to the Celestial City, but knew not which of these wayes to take. Follow me, said the man, it is thither that I am going. So they followed him in the way that but now came in to the Road, which by degrees turned, and turned them so from the City that they desired to go to, that in little time their faces were turned away from it, yet they followed him.

But by and by, before they were aware, he led them within the compass of a Net, in which they were both so entangled, that they knew not what to do: and with that the white Robe fell off the black mans back; then they saw where they were. Wherefore there they lay crying sometime, for they could not get themselves out.

Chr. Then said *Christian* to his Fellow. Now do I see my self in an error. Did not the Shepherds bid us be-

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were of the *Flatterers*? As is the saying of the Wiseman, so we have found it this day; *A man that flattereth his Neighbour, spreadeth a net for his foot*, Prov. 29. 5.

Hope. They also gave us a note of directions about the Way, for our more sure finding thereof: but therein we have also forgotten to read and have not kept our selves from the paths of the destroyer. Here *Devil* was wiser than we; for saith he, *Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer*. Thus they lay bewailing themselves in the Net. At last they espied a shining one coming towards them, with a whip of small Cord in his hand: When he was come to the place where they were, he asked them whence they came? and what they did there? They told him, that they were poor Pilgrims, going to *Sion*, but were led out of the way by a black man, cloathed in white; who bid us, said they, follow him, for he was going thither too. Then said he with the whip, it is *Flatterer*, a false Apostle, that hath transformed himself into an Angel of Light. So he rent the Net, and let the men out.

Then said he to them, follow me, that I may set you in your way again: so he led them back to the way, which they had left to follow the *Flatterer*.

Then he asked them saying, where did you lie the last night? they said with the *Shepherds* upon the delectable Mountains.

He asked them then, if they had not of them *Shepherds* a note of direction for the way?

They answered, Yes.

But did you, said he, when you were at a stand, pluck out and read your Note? They answered No. He asked them why? They said, they forgot. He asked them then, if the *Shepherds* did not bid them beware of the *Flatterer*? they answered, Yes: But we did not imagine, said they, that this fine-spoken man had been he.

Then

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Then I saw in my Dream, that he commanded them to lie down, which when they did, he chastised them fore, to teach them the good way wherein they should walk; and as he chastised them, he said, *As many as I love, I rebuke, and chasten; be zealous therefore, and repent.* Rev. 3. 19. This done, he bids them go on their way, and take good heed to the other directions of the *Shepherds*. So they thanked him for all his kindness, and went softly along the right way, Singing :

*Come hither you that walk along the way;
See how the Pilgrims fare, that go astray.
They catch'd are in an mangling Net,
'Cause they good Counsel lightly did forget.
'Tis true, they rescu'd were, but yet you see
They'r scourg'd to boot: let this your Caution be.*

Now after a while, they perceiv'd afar off, one coming softly and alone, all along the High-way to meet them. Then said *Christian* to his Fellow, Yonder is a man with his back toward *Sion*, and he is coming to meet us.

Hope. I see him, let us take heed to our selves now, lest he should prove a *Flatterer* also.

So he drew n arer and nearer, and at last came up unto them. His name was *Atbesh*, and he asked them whether they were going.

Chr. We are going to the Mount *Sion*.

Then *Atbesh* tell into a very great laughter.

Chr. What is the meaning of your Laughter?

Atbesh. I laugh to see what ignorant persons you are, to take upon you so tedious a Journey; and yet are like to have nothing but your Travel for your pains.

Christian Whyman? Do you think we shall not be re-
ceived?

Atbesh.

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Atheist. Received! There is no such place as you dream of, in all this World.

Chr. But there is in the World to come.

Atheist. When I was at home in mine own Countrey, I heard as you now affirm, and from that hearing went out to see, and have been seeking this City twenty years: But find no more of it, than I did the first day I set out.

Chr. We have both heard and believe that there is such a place to be found.

Atheist. Had not I when at home believed, I had not come thus far to seek: but finding none, (and yet I should, had there been such a Place to be found, for I have gone to seek it further than you) I am going back again, and will seek to refresh my self with the things that I then cast away, for hopes of that, which I now see, is not.

Chr. Then said Christian to Hopeful his Fellow, Is it true which this man has said?

Hope. Take heed, he is one of the Flatterers; remember what it has cost us once already for our hearkning to such kind of fellows. What! no Mount Zion? Did we not see, from the Delectable Mountains, the Gate of the City? also, we are not now to walk by Faith: Let us go on, said *Hopeful*, lest the Man with the Whip overtakes us again.

You should have taught me that Lesson, which I will round you in the ears withal: Cease, my Son to bear the Instruction that causeth to err from the words of Knowledge. I say, my Brother, cease to hear him, and let us believe to the saving of the Soul.

Chr. My Brother, I did not put the question to thee, for that I doubted of the Truth of our Belief my self: But to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the God of this World: Let thee and I go on.

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on, knowing that we have belief of the Truth, and no lie is of the Truth.

Hope. Now do I rejoyce in hope of the Glory of God: So they turned away from the man; and he, laughing at them, went his way.

I saw then in my Dream, that they went till they came into a certain Country, whose Air, naturally, tended to make one drowzie, if he came a stranger into it. And here *Hopeful* began to be very dull, and heavy of sleep; wherefore he said unto *Christian*, I do now begin to grow so drowzie, that I can scarcely hold up mine eyes: let us lie down here and take one nap.

Chr. By no means (said the other) lest sleeping we never awake more.

Hope. Why my Brother? Sleep is sweet to the labouring man; we may be refreshed if we take a Nap.

Chr. Do you not remember, that one of the Shepherds bid us beware of the Inhabited Ground? He meant by that, that we should beware of sleeping; wherefore let us not sleep as do others, but let us watch and be sober.

Hope. I acknowledge my self in a fault, and had I been here alone, I had by sleeping run the danger of death. I see it is true that the Wise-man saith, two are better than one. Hitherto hath thy company been my mercy; And thou shalt have a good Reward for thy labour.

Now then, said *Christian*, to prevent drowsiness in this place, let us fall into good Discourse.

Hope. With all my heart, said the other.

Chr. Where shall we begin?

Hope. Where God began with us. But do you begin if you please.

Chr. I will sing you first this Song:

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*When Saints do sleepe grow, let them come kitcher,
And here how these two Pilgrims talk together :
Yea, let them learn of them, in any wise
Thus to keep ope their drowsie slumbering eyes.
Saints fellowship if it be manag'd well,
Keeps them awake, and that in spite of Hell.*

Chr. Then *Christian* began and said, *I will ask you a Question, How came you to think at first of doing as you do now ?*

Hope. Do you mean, How came I at first to look after the good of my Soul ?

Chr. Yes, that is my meaning.

Hope. I continued a great while in the delight of those things which were seen and sold at our Fair; things which I believe now, would have (had I continued in them still) drown'd me in perdition and destruction.

Chr. What things were they ?

Hope. All the Treasures and Riches of the World; Also I delighted much in Rioting, Revelling, Drinking, Swearing, Lying, Uncleanneſs, Sabbath-breaking, and what not, that tended to destroy the Soul. But I found at last, by hearing and considering of things that are Divine, which indeed I heard of you; as also of beloved Faithful, that was put to death for his Faith and Good-living in Vanity Fair, That the end of these things is death, *Rom 6. 21, 22, 23.* And that for these things sake, the wrath of God cometh upon the Children of Disobedience.

Chr. And did you presently fall under the power of this Conviction ?

Hope. No: I was not willing presently to know the evil of sin, nor the Damnation that follows upon the Commission of it; but endeavoured, when my minde

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at first began to be shaken with the Word, to shut mine eyes against the light thereof.

Chr. But what was the cause of your carrying of it thus to the first workings of Gods blessed Spirit upon you?

Hope. Th: Causes were,

1. *I* was ignorant that this was the work of God upon me, ... *I* never thought that by awakenings for sin, God at first begins the Conversion of a sinner.

2. Sin was yet very sweet to my flesh, and *I* was loth to leave it.

3. *I* could not tell how to part with mine old Companions, their presence and actions were so desirable unto me.

4. The hours in which Convictions were upon me, were such troublesome and such heart-affrighting hours, that *I* could not bear, no not so much as the remembrance of them upon my heart.

Chr. Then as it seems, sometimes you get rid of your Troubles.

Hope. Yes verily, but it would come into my mind again; and then *I* should be as bad, nay, worse than *I* was before.

Chr. Why, what was it that brought your sins to mind again?

Hope. Many things; as,

1. *If I* did but meet a good Man in the Streets;

Or,

2. *If I* heard any read in the Bible: *Or,*

3. *If* mine head did begin to ache: *Or,*

4. *If I* were told, that some of my Neighbours were sick: *Or,*

5. *If I* heard the Bell toll for some that were dead; *Or,*

6. *If I* thought of dying, my self: *Or,*

7. *If I* heard that sudden death happened to others.

8. But

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8. But especially, when I thought of my self, that I must quickly come to Judgement.

Chr. And could you at any time, with ease, get off the guilt of sin, when by any of these wayes it came upon you?

Hope. No, not I, for then they got faster hold of my Conscience. And then, if I did but think of going back to sin (though my mind was turned against it) it would be double torment to me.

Chr. And how did you do then?

Hope. I thought, I must endeavour to mend my life: for else, thought I, I am sure to be damned.

Chr. And did you endeavour to mend?

Hope. Yes, and fled from, not only my sins, but sinful Company too: and betook me to Religious Duties, as Praying, Reading, Weeping for sin, speaking Truth to my Neighbours, &c. These things did I, with many others, too much here to relate.

Chr. And did you think your self well then?

Hope. Yes, for a while: but at the last my trouble came tumbling upon me again, and that over the neck of all my Reformation.

Chr. How came that about, since you were now reformed?

Hope. There were several things brought it upon me; especially such sayings as these; *All our Righteousneses are as filthy rags.* By the works of the Law no man shall be justified: When you have done all things, say, we are unprofitable, [i.e. 64.6: Gal. 2.6: Lk. 17.10 &c.] From whence I began to reason with my self thus: If all my righteousnesses are filthy rags; if by the deeds of the Law, No man can be justified. And, if when we have done All, we are yet unprofitable: Then 'Tis but a folly to think of Heaven by the Law.

I further thought thus:

If a Man runs an hundred pound into the Shop-keepers

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keepers debt, and after that shall pay for all that he shall fetch; yet if his old debt stands still in the Book uncancelled, for that the Shop-keeper may sue him, and cast him into prison, till he shall pay the debt.

Chr. Well, and how did you apply this to your self?

Hope. Why, I thought thus with my self; I have by my sins run a great way into Gods Book, and that my now reforming will not pay off that score; therefore I should think I'll under all my present amendments: But how shall I be freed from that damnation that I brought my self in danger of by my former transgressions?

Chr. A very good Application: but pray go on.

Hope. Another thing that hath troubled me, even since my late amendments, is, that if I look narrowly into the best of what I do now, I still see sin, new sin mixing it self with the best of that I do. So that now I am forced to conclude, that notwithstanding my former fond conceit of my self and duties, I have committed sin enough in one duty to send me to Hell, though my former life had been faultless.

Chr. And what did you do then?

Hope. Do! I could not tell what to do, till I brake my mind to Faithful; for he and I were well acquainted. And he told me, That unless I could obtain the Righteousness of a man that never had sinned, Neither mine own, nor all the righteousness of the world could save me.

Chr. And did you think he spake true?

Hope. Had he told me so when I was pleased and satisfied with mine own amendment, I had called him Fool for his pains: But now since I see mine own infirmity, and the sin that cleaves to my best performance, I have been forced to be of his opinion.

Chr. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, that he never committed sin?

Hope.

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Hope. I must confess the words at first sounded strangely; but after a little more talk and company with him, I had full conviction about it.

Chr. And did you ask him what man this was, and how you might be justified by him?

Hope. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most High: And thus, said he, you must be justified by him, even by trusting to what he hath done by himself, in the days of his flesh, and suffered when he did hang on the Tree. I asked him further, How that mans Righteousness could be of that efficacy, to justify another before God? And he told me, He was the mighty God and did what he did; and died the death also, not for himself, but for me; to whom his doings, and the worthiness of them should be imputed, if I believed on him.

Chr. And what did you do then?

Hope. I made my Objections against my believing: for that I thought he was not willing to save me.

Chr. And what said Faithful to you then?

Hope. He bid me go to him and see: Then I said, it was presumption: He said, No: for I was invited to come. Then he gave me a Book of Jesus, his inviting, (Mat. 11:28.) to encourage me the more freely to come. And he said concerning that Book, That every jot and tittle thereof should stand firmer than Heaven and Earth. Then I asked him, what I must do when I came? And he told me, I must intreat upon my knees, withal my heart and soul, the Father to reveal him to me. Then I asked him farther, how I must make my supplication to him? And he said, Go, and thou shalt find him upon a Mercy-seat, where he sits all the year long, to give Pardon and Forgiveness to them that come. I told him, that I knew not what to do, when

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And he bid me say to this effect: *God be merciful to me a sinner, and make me to know and believe in Jesus Christ*: For I see that if his righteousness had not been, *or I have not Faith in that Righteousness*, I am utterly cast away: Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the World: and moreover, that thou art willing to bestow him upon such a poor sinner as I am, (and I am a sinner indeed.) Lord, take therefore this opportunity, and magnifie thy Grace in the Salvation of my Soul, through thy Son Jesus Christ. Amen.

Chr. And did you do as you were bidden?

Hope. Yes, over, and over, and over.

Chr. And did the Father reveal his Son to you?

Hope. Not at the first, nor second, nor third, nor fourth, nor fifth: no not at the sixth time neither.

Chr. What did you do then?

Hope. What? why I could not tell what to do.

Chr. Had you not thoughts of leaving off Praying?

Hope. Yes, a hundred times twice told.

Chr. And what was the person you did not?

Hope. I believed that that was true which had been told me, to wit, That without the Righteousness of this

Christ, all the World could not save me: And therefore I went on with my self, if I leave off I die: and I can be at the Throne of Grace. And withal this came into my mind, *if it tarry, wait for it, because it will surely come, and will not tarry*. So I continued Praying, until the Father shewed me his Son.

Chr. And how was he revealed unto you?

Hope. I did not see him with my bodily eyes, but with the eyes of mine understanding: and this was it. One day I was very sad, I think because I was at any one time of my life: and this I saw through a fresh sight of the greatness and goodness of my sins: And as I was then looking for nothing but hell,

Christ. Then the water flood in mine eyes; and I asked further, : but Lord, may'st thou a great sinners as I am, be indeed accepted of thee, and be saved by thee? And I heard him say, *And him that cometh to me, I will not so easily cast out;* Job. 6. 16. Then I said, But how, Lord, must I consider of thee in my coming to thee, that my Faith may be placed aright upon thee? Then he said, *Christ Jesus came into the World to save sinners.* He is the end of the Law for righteousness to every one that believeth. He died for our sins, and rose again for our justification: He loved us, and washed us from our sins in his Divine Blood. He is Mediator betwixt God and us. He ever liveth to intercede for us; 1 Tim. 2. 5; Rom. 8. 34; Heb. 7. 24, 25. From all which I gathered, that I must look for righteousness in his person, and for satisfaction for my sins by his Blood; that what he did in obedience to his Father's Law, and in submitting to the penalty thereof, was not for himself, but for him that would accept it for his Salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and my affections running over, with love to the Father, Son, and Holy Spirit of Jesus Christ, and to his Church, and to all his Saints. It was a revelation of Christ to your souls, and he had pardoned, and forgiven all your sins.

Hope It made me see that all the World, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justify the coming sinner: It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance: for there never came thought into my heart before now, that shewed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the Honour and Glory of the Name of the Lord Jesus. Yea, I thought, that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I saw then in my Dream, that *Hopeful* looked back and saw *Ignorance*, whom they had left behind, coming after. Look, said he to *Christian*, how far yonder youngster loitereth behind.

Chr. Ay, ay, I see him: he careth not for our Company.

Hope. But I see, it would not have hurt him, had he kept pace with us hitherto.

Chr. That's true, but I warrant you he thinketh otherwise.

Hope That I think he doth, but however let us tarry for him. So they did.

Then *Christian* said to him, Come away Man, why do you stay so behind?

Ignor. I take my pleasure in walking alone, even more a great deal than in company, unless I like it the better.

Then said *Christian* to *Hopeful* (but softly) did I not tell you he cared not for our company? But however, said he, come up, and let us talk away the time in this solitary place. Then directing his speech to *Ignorance*, he said, Come, how do you? how stands it between God, and your soul now?

Ignor. I hope well, for I am always full of good motions

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motions, that come into my mind to comfort me as I walk.

Chr. What good Motions? pray tell us?

Ignor. Why, I think of God, and Heaven.

Chr. So do the Devils, and damned Souls.

Ignor. But I think of them, and desire them.

Chr. So do many that are never like to come there: The Soul of the Sluggard desires, and hath nothing.

Ignor. But I think of them, and leave all for them.

Chr. That I doubt, for leaving of All is an hard matter, yea, a harder matter than many are aware of. But why or by what, art thou perswaded that thou hast left all for God and Heaven?

Ignor. My heart tells me so.

Chr. The Wise man says, He that trusts his own heart is a Fool, Prov. 28. 29.

Ignor. That is spoke of an evil heart, but mine is a good one.

Chr. But how dost thou prove that?

Ignor. It comforts me in hopes of Heaven.

Chr. That may be, through its deceitfulness; for a mans heart may minister comfort to him in the hopes of that thing for which he yet has no ground to hope.

Ignor. But my heart and life agree together, and therefore my hope is well grounded.

Chr. Who told thee that thy heart and life agree together?

Ignor. My heart tells me so.

Chr. Ask my Fellow if I be a Thief: Thy heart tells thee so; Except the Word of God beareth witness in this matter, other Testimony is of no value.

Ignor. But is it not a good heart that has good thoughts And is not that a good life, that is according to Gods Commandments?

Chr. Yea, that is a good heart that hath good thoughts

and

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and that is a good life that is according to Gods Commandments. But it is one thing indeed to have these, and another thing, only, to think so.

Ignor. Pray, what count you good thoughts, and a life according to Gods Commandments?

Chr. There are good thoughts of divers kinds, some respecting our selves, some God, some Christ, and some other things.

Ignor. What be good thoughts respecting our selves?

Chr. Such as agree with the Word of God.

Ignor. When does our thoughts of our selves agree with the Word of God?

Chr. When we pass the same Judgement upon our selves which the VVord passes. To explain my self, The VVord of God saith of persons in a natural condition, *There is none righteous, there is none that doth good.* It saith also, That every imagination of the heart of man is only evil, and that continually.

And again, The imagination of mans heart is evil from his Youth. Now then when we think thus of our selves, having sense thereof, then are our thoughts good ones, because according to the VVord of God.

Ignor. I will never believe that my heart is thus bad.

Chr. Therefore thou never hadst one good thought concerning thy self in thy life. But let me go on: As the VVord passeth a judgement upon our HEART, so it passeth a judgement upon our VVAYS; and when our thoughts of our HEARTS and VVAYS agree with the judgement which the VVord giveth of both, then are both good, because agreeing thereto.

Ignor. Make out your Meaning.

Chr. VVhy, the VVord of God saith, *That mans wayes are crooked wayes, not good but perished.* It

saith they are naturally our of the good way, that they have not known it. Now when a Man thus thinketh of his wayes, I say, when he doth sensibly, and with heart-Humiliation thus think, then hath he good Thoughts of his own wayes, because his thoughts now agree with the judgement of the VVord of God.

Ignor. VVhat are good thoughts concerning God?

Chr. Even (as I have said concerning our selves) when our thoughts of God do agree with what the Word saith of him. And that is, when we think of his Being and Attributes as the Word hath taught: Of which I cannot now discourse at large. But to speak of him with reference to us. Then we have right thoughts of God, when we think that he knows us better than we know our selves; and can see sin in us, when and where we can see none in our selves; when he thinks he knows our inmost thoughts, & that our heart, with all its depths, is alwayes open unto his eyes: Also when we think that all our righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence, even of all our best performances.

Ignor. Do you think that I am such a Fool, as to think God can see no further than I? or that I would come to God in the best of my performances?

Chr. Why, how dost thou think in this matter?

Ignor. Why, to be short, I think I must believe in Christ for justification.

Chr. How! think thou must believe in Christ, when thou seest not thy need of him? Thou neither seest thy Original nor actual infirmities, but hast such an Opinion of thy self, and of what thou doest, as plainly renders thee to be one that did never see a necessity of Christs personal righteousness to justifie thee before God. How then dost thou say, I believe in Christ?

Ignor. I believe well enough for all that.

Chr. How dost thou believe?

Ignor.

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Ignor. I believe that Christ died for sinners, and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his Law: or thus: Christ makes my Duties that are religious, acceptable to his Father, by vertue of his merits; and so shall I be justified.

Chr. Let us give an Answer to this Confession of thy Faith.

1. Thou believest with a fantastical Faith, for this Faith is nowhere described in the Word.

2. Thou believest with a false Faith, because it taketh Justification from the personal righteousness of Christ, and applies it to thy own.

3. This Faith maketh not Christ a Justifier of thy person, but of thy actions; and of thy person for thy actions sake, which is false.

4. Therefore this Faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty. For true Justifying Faith puts the Soul (as sensible of its last condition by the Law) upon flying for refuge unto Christs Righteousness: (which Righteousness of his, is not an act of Grace, by which he maketh for justification, thy obedience accepted of God, but his personal obedience to the Law in doing and suffering for us, what that required at our hands.) This righteousness, I say true Faith accepteth; under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquitted from condemnation.

Ignor. What! would you have us trust to what Christ in his own person has done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we list. For what matter how we live, if we may be justified by Christs personal righteousness from all, when we believe it?

Chr. Ignorance is thy name, and as thy name is, so are thy

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thou ; even this thy answer demonstrateth what I say ; *Ignorant* thou art of what Ju. ifying righteousness is, and, as *ignorant* how to secure th. Soul through the Faith of it from the heavy wrath of God. Yea, thou also art *ignorant* of thetr effects of saving Faith in this righteousness of Christ, which is to bow and win over the heart to God in Christ, to love his Name, his Word, Waves and people, and not as thou ignorantly imagineth ;

Hope. Ask him if ever he had Christ revealed to him from Heaven ?

Ignor. *What ! you are a man for Revelations ! I believe that what both you, and all the rest of you say about that matter ; is but the fruit of distracted brains.*

Hope. Why man ! Christ is so hid in God from the natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

Ignor. *That is your Faith, but not mine ; yet mine, I doubt not, is as good as yours : though I have not in my head so many whimsies as you.*

Chr. Give me leave to put in a word : you ought not so slightly to speak of this matter : For this I will boldly affirm, (even as my good Companion hath done) that no man can know Jesus Christ but by the revelation of the Father : yea, and faith too, by which the soul saveth hold upon Christ (if it be right) must be wrought by the exceeding greatness of his Mighty Power ; the working of which Faith, I perceive, poor *Ignorance*, thou art ignorant of. Be awakened then, see thine own wretchedness, and flie to the Lord Jesus ; and by his righteousness, which is the righteousness of God, (for he himself is God) thou shalt be delivered from condemnation.

Ignor. *You go so fast, I cannot keep pace with you ; do you go on before, I must stay a while behind.*

Then

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Then they said,

*Well, Ignorance, wilt thou yet foolish be,
To slight good Counsel, sometimes given thee?
And if thou yet refuse it, thou shalt know
E're long the evil of thy doing so:
Remember Man in time, stoop, do not fear,
Good Counsel taken well, saves; therefore hear:
But if thou yet shalt slight it, thou wilt be
The loser (Ignorance) I'll warrant thee.*

Then *Christian* addressed thus himself to his Fellow:

Chr. Well, come my good *Hopeful*, I perceive that thou and I must walk by our selves again.

So I saw in my Dream, that they went on apace before; and *Ignorance* he came hobbling after. Then said *Christian* to his Companion, It pities me much for this poor man; it will certainly go ill with him at last.

Hope. Alas, there are abundance in our Town in his condition: whole Families, yea, whole Streets, (and that of Pilgrims too;) and if there be so many in our parts, how many think you must there be in the place where he was born?

Chr. Indeed the *VVord* saith, He hath blinded their eyes, lest they should see, &c

But now we are by our selves, what do you think of such men? Have they at no time, think you, convictions of sin, and so consequently, fears that their state is dangerous?

Hope. Nay, do you answer that question your self, for you are the elder man.

Chr. Then I say, sometimes (as I think) they may, but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously
continue

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continue to flatter themselves in the way of their own hearts.

Hope. I do believe as you say, that fear tends much to mens good, and to make them right, at their beginning to go on Pilgrimage.

Cbr. Without all doubt it doth, if it be right; for so sayes the VVord, *The fear of the Lord is the beginning of Wisdome.*

Hope. How will you describe right fear?

Cbr. True or right Fear is discovered by three things.

1. By its rise. It is caused by saving convictions for sin.

2. It driveth the Soul to lay fast hold of Christ for Salvation.

3. It begetteth and continueth in the soul a great reverence of God, his VVord, and VVays, keeping it tender, and making it afraid to turn from them, to the right hand, or to the left, to any thing that may dishonour God, break its peace, grieve the Spirit, or cause the Enemy to speak reproachfully.

Hope. VVell said, I believe you have said the truth. Are we now almost got past the Inchaned Ground?

Cbr. VVhy, are you weary of this Discourse?

Hope. No verily, but that I would know where we are.

Cbr. VVe have not now above two Miles further to go thereon. But let us return to our matter. Now the Ignorant know not that such Convictions that tend to put them in fear, are for their good; and therefore they seek to stifle them.

Hope. How do they seek to stifle them?

Cbr. 1. They think that those fears are wrought by the Devil (though indeed they are wrought of God) and thinking so, they resist them, as things that directly tend to their overthrow.

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2. They also think that these fears tend to the spoiling of their Faith, (when, alas for them, poor men that they are! they have none at all) and therefore they harden their hearts against them.

3. They presume they ought not to fear, and therefore, in despite of them, wax presumptuously confident.

4. They see that those fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

Hope. I know something of this my self; for before I knew my self it was so with me.

Chr. Well, we will leave at this time our Neighbour ignorance, by himself, and fall upon another profitable question.

Hope. With all my heart, but you shall still begin,

Chr. Well then, Did you not know about ten years ago, one Temporary in your parts, who was a forward man in Religion then?

Hope. Know him! Yes, he dwelt in Graceless, a Town about two miles off of Honesty, and he dwelt next door to one Turn-back.

Chr. Right, he dwelt under the same roof with him. Well, that man was much awakened once. I believe that then he had some sight of his sins, and of the wages that was due there-to.

Hope. I am of your mind; for (my house not being above three miles from him) he would oft-times come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him; but one may see, it is not every one that cries, Lord, Lord.

Chr. He told me once, that he was resolved to go on pilgrimage, as we go now; but all of a sudden he grew acquainted with one Save-self, and then he became a stranger to me.

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Hope. Now since we are talking about him, let us a little enquire into the reason of the sudden back-sliding of him and such others.

Chr. It may be very profitable, but do you begin.

Hope. Well then, there are in my Judgement four reasons for it.

1. Though the Consciences of such men are awakened, yet their minds are not changed: therefore when the power of Guilt weareth away, that which provoked them to be religious ceaseth; Wherefore they naturally turn to their own course again: even as we see the Dog that is sick of what he hath eaten, so long as his sickness prevails, he vomits and casts up all: not that he doth this of a free mind (if we may say a Dog has a mind) but because it troubleth his stomach; but now when his sickness is over, and so his stomach eased, his desires being not at all alienate from his vomit he turns him about, and licks up all. And so it is true which is written, *The Dog is turned to his own vomit again*, 2 Pet. 2.22. Thus, I say, being but for Heaven, by vertue only of the sense and fear of the torments of Hell, as their sense of Hell, and the fears of Damnation chills and cools, so their desires for Heaven and Salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desires for Heaven and Happiness die; and they return to their course again.

2. Another reason is, they have slavish fears that do over-master them. I speak now of the fears that they have of men: *For the fear of man bringeth a snare*, Prov. 29.25.

So then, though they seem to be hot for Heaven, as long as the flames of Hell are about their ears, yet when that danger is a little over, they betake themselves to second thoughts: namely,

That it is good to be wise, and not to run for they know not what, the hazard of losing all; or at least,

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bringing themselves into unavoidable and unnecessary troubles, and so they fall in with the world again.

3. The shame that attends Religion, lies also as a block in their way; they are proud and haughty, and Religion in their eye is low and contemptible: Therefore when they have lost their sense of Hell, and wrath to come, they return again to their former course.

4. *Guilt*, and to meditate terror, are grievous to them, they like not to see their misery before they come into it: Though perhaps the sight of it at first, if they loved that sight, might make them flee whither they would flee and are safe; but because they do as I hinted before, even shun the thoughts of guilt and terror: Therefore, when once they are rid of their awakenings about the terrors and wrath of God they harden their hearts gladly, and chuse such wayes as will harden them more and more.

Chr. You are pritty near the business, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the Felson that standeth before the Judge, he quakes and trembles, and seems to repent most heartily, but the bottom of all is, the fear of the Halter, not that he hath any detestation of the offences, as is evident, because, let but this man have his liberty and he will be a Thief, and so a Rogue still, whereas, if his mind was changed, he would be otherwise.

Hope. Now I have shewed you the reasons of their going back, do you shew me the manner thereof.

Chr. So I will willingly.

1. They draw off their thoughts all that they may from the remembrance of God, Death and Judgement to come.

2. Then they cast off by degrees private Duties, as Closet prayer curbing their Lusts, Watching, Fasting for sin, and the like.

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3. Then they shun the company of lively and warm Christians.

4. After that, they grow cold to publick Duty, as Hearing, Reading, Godly Conference, and the like.

5. Then they begin to pick holes, as we say, in the coats of some of the Godly, and that devilishly, that they may have a seeming colour to throw Religion (for the sake of some infirmity they have spied in them) behind their backs.

6. Then they begin to adhere to, and associate themselves with carnal, loose, and wanton men.

7. Then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this, they begin to play with little sins openly,

9. And then, being hardened, they shew themselves as they are. Thus being lanced again into the gulf of misery, unless a Miracle of Grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my Dream, that by this time the Pilgrims were got over the Enchanted Ground, and entering into the Country of *Beulah*, whose Air was very sweet and pleasant, the way lying directly through it, they sojourned themselves there for a season. Yea, here they heard continually the singing of Birds, and saw every day the flowers appear in the earth; and heard the voice of the Turtle in the Land. In this Country the Sun shineth night and day; wherefore this was beyond the Valley of the shadow of death and also out of the reach of *Old Despair*; neither could they from this place so much as see *Doubting Castle*. Here they were within sight of the City they were going to: also here met them some of the Inhabitants thereof. For in this Land the shining ones commonly walked because

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cause it was upon the borders of Heaven. In this Land also the Contract between the Bride and the Bridegroom was renewed, Yea here, *Iſai. 62. 5. As the Bridegroom rejoyceth over the Bride, ſo did their God rejoyce over them, ver. 8.*

Here they had no want of Corn and wine; for in this place they met with abundance of what they had ſought for in all their Pilgrimage. Here they heard voices from out of the City, loud voice, ſaying, *Per. 11. Say ye to the Daughter of Zion, Behold thy Salvation cometh, behold his reward is with him.* Here all the Inhabitants of the Country called them, *The holy people, the redeemed of the Lord, fought out; &c, Ver. 11.*

Now as they walked in this Land, they had more rejoycing than in parts more remote from the kingdom, to which they were bound: and drawing near to the City, they had yet a more perfect view thereof. It was builded of Pearls and Precious Stones, alſo the Street thereof was paved with Gold. ſo that by reaſon of the natural glory of the City, and the reflection of the Sun beams upon it, *Chriſtian*, with deſire fell ſick, *Hopful* alſo had a fit or two of the ſame Diſeaſe: wherefore here they lay by it a while crying out becauſe of their pangs, *If you ſee my Beloved, tell him that I am ſick of love.*

But being a little ſtrengthened, and better able to bear their ſickneſs, they walked on their way, and came yet nearer and nearer, where were Orchards, Vineyards, and Gardens, and their Gates opened into the High-way. Now as they came up to theſe places, behold the Gardener ſtood in the way; to whom the Pilgrims ſaid, *Whoſe goodly Vineyards and Gardens are theſe?*

He answered, *They are the Kings, and are planted here for his own delights, and alſo for the ſervice of Pilgrims:*

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So the Gardener had them into the Vineyards, and bid them refresh themselves with the dainties; he also shewed them there the Kings Walks, and the Arbours where he delighted to be: And here they tarried and slept.

Now I beheld in my Dream, that they talked more in their sleep at this time, than ever they did in all their Journey; and being in a muse thereabout, the Gardener said even to me, Wherefore musest thou at the matter? it is the nature of the fruit of the Grapes of these Vineyards to go down so sweetly, as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the City.

But as I said, (Rev. 21. 18.) the reflections of the Sun upon the City (for the City was pure Gold, was so extremely glorious, that they could not, as yet with open face behold it, but through an Instrument made for that purpose.

So I saw, that as they went on, there met them two men, in Raiment that shone like Gold, also their faces shone as the light.

These men asked the Pilgrims whence they came? and they told them.

They also asked them, where they had lodged, what difficulties, and dangers, what comforts and pleasures they had met in the way? and they told them. Then said the men that met them, you have but two difficulties more to meet with, and then you are in the City.

Christian then and his Companion asked the men to go along with them, so they told them they would, but, said they, you must obtain it by your own Faith. So I saw in my Dream, that they went on together till they came in sight of the Gate.

Now I further saw, that betwixt them and the Gate was a River, but, there was no Bridge to go over:

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the River was very deep: at the sight therefore of this River, the Pilgrims were much stun'd, but the men that went with them, said, You must go through, or you cannot come at the Gate.

The Pilgrims then began to enquire if there was no other way to the Gate; to which they answered, yes, but there hath not any, save two, to wit, *Enoch*, and *Elijah*, been permitted to tread that path, since the foundation of the World, nor shall until the last Trumpet shall sound. The Pilgrims then, especially *Christian*, began to despond in his mind, and looked this way, and that, but no way could be found by them, by which they might escape the River. Then they asked the men if the waters were all of a depth? they said no; yet they could not help them in that case; for, said they, *You shall finde it deeper or shallower, as you believe in the King of this place.*

They then address'd themselves to the Water, and entering, *Christian* began to sink, and crying out to his good friend *Hopeful*; he said, *I sink in deep Waters, the Billows go over my head; all his Waves go over me. Selah.*

Then said the other, Be of good cheer my Brother, *I* feel the bottom, and it is good.

Then said *Christian*, Ah my Friend, the sorrows of death hath compassed me about, I shall not see the Land that flows with Milk and Honey. And with that a great darkness and horror fell upon *Christian*, so that he could not see before him, also here he in great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his Pilgrimage. But all the words that he spake, still tended to discover that he had horror of mind, and heavy fears that he should die in that River, and never obtain entrance in at the Gate;

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Gate; Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a Pilgrim. 'Twas also observed, that he was troubled with apparitions of Hopgoblins and evil Spirits, for ever, and anon he would intimate so much by words. *Hopeful* therefore here had much ado to keep his Brothers head above water, yea sometimes he would be quite gone down, and then e're a while he would rise up again half dead. *Hopeful* also would endeavour to comfort him, saying, *Brother*, I see the Gate, and am standing by to receive us: But *Christian* would answer, 'Tis you, 'tis you they wait for, you have been *Hopeful* ever since I knew you; and so have you, said he to *Christian*.

Ah *Brother*, said he, surely if I was right, he would now arise to help me, but for my sins he hath brought me into the snare, and hath left me. Then said *Hopeful*, My *Brother*, you have quite forgot the Text, where it is said of the wicked, *There is no band in their death, but their strength is firm, they are not troubled as other men, neither are they plagued like other men.* These troubles and distresses that you go through in these Waters, are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my Dream that *Christian* was in a muse a while; to whom also *Hopeful* added this word, *Be of good cheer, Jesus Christ maketh thee whole.* And with that *Christian* brake out a loud voice, Oh I see him again! and he tells me, *When thou passest through the waters, I will be with thee, and through the Rivers, they shall not overflow thee, Isa. 43.2.*

Then they both took courage, and the Enemy was after that as still as a stone, until they were gone over.

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Christian therefore presently found ground to stand upon and so it followed that the rest of the River was but shallow; Thus they got over. Now upon the Bank of the River on the other side, they saw the two shining men again, who there waited for them. Wherefore being come out of the River, they saluted them, saying. *We are ministering Spirits, sent forth to minister for those that shall be heirs of Salvation.* Thus they went along towards the Gate, now you must note that the City stood upon a mighty Hill, but the Pilgrims went up that hill with ease, because they had these two men to lead them up by the arms: also they had left their mortal garments behind them in the River: for though they went in with them, they came out without them.

They therefore went up here with much agility and speed, though the Foundation upon which the City was framed, was higher than the Clouds.

They therefore went up through the Regions of the Air sweetly talking as they went, being comforted, because they safely got over the River, and had such glorious Companions to attend them.

The talk that they had with the shining Ones, was about the glory of the place, who told them that the beauty and glory of it was inexpressible.

There, said they, is the Mount *Sion*, Heb. 12. 22, 23, 24. Rev. 2. 7. & 3. 4. the heavenly *Jerusalem*, the innumerable company of *Angels*, and the Spirits of just men made perfect; You are going now, said they, to the Paradise of God, wherein you shall see the Tree of Life, and eat of the never-fading Fruits thereof, and when you come there, you shall have white Robes given you, and your walk and Talk shall be every day with the King, even all the days of Eternity.

There you shall not see again, such things as you saw when you were in the lower Region upon the Earth, to wit, Sorrow, Sickness, Affliction, and Death, *for*

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former things are passed away, Mai. 57. 1, 2.

You are going now to *Abraham, to Isaac, and Jacob*, and to the Prophets; Men that God hath taken away from the evil to come, and that are now resting upon their beds, each one walking in his righteousness.

The men then asked, what must we do in the Holy place?

To whom it was answered, you must there receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your Prayers and Tears, and sufferings for the King by the way: In that place you must wear Crowns of Gold, and enjoy the perpetual sight and vision of the *Holy One*, for there you shall see him as he is, Joh. 3. 2.

There also you shall serve him continually with praise, with shouting and thanks-giving, whom you desired to serve in the World, though with much difficulty, because of the infirmity of your flesh.

There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the mighty One.

There you shall enjoy your Friends again; that are gone thither before you; and there you shall with joy receive, even every one that follows into the Holy place after you.

There also you shall be clothed with Glory and Majesty, and put into an equipage fit to ride out with the King of Glory.

When he shall come with sound of Trumpet out of the Clouds, as upon the wings of the wind, you shall come with him, and when he shall sit upon the Throne of Judgment, you shall sit by him: yea, and when he shall pass Sentence upon all the workers of iniquity, let them be Angels or Men, you also shall have a voice in that Judgment;

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because they were his and your enemies. Also when he shall again return to the City, you shall go too, with sound of Trumpet, and be ever with him.

Now, while they were thus drawing towards the Gate, behold a company of the Heavenly Host came out to meet them. To whom it was said, by the other two shining ones: These are the men that have loved our Lord, when they were in the world: and that have left all for his holy Name, and he hath sent us to fetch them, and we have brought them thus far on their desired Journey: that they may go in and look their Redeemer in the face with joy. Then the Heavenly Host gave a great shout, saying, *Blessed are they that are called to the Marriage Supper of the Lamb*, Rev. 19.

There came out also at this time to meet them, several of the Kings Trumpeters, clothed in white and shining Raiment, who with melodious noises, and loud, made even the Heavens to eccho with their sound. These Trumpeters saluted *Christians* and his Fellow with ten thousand welcomes from the World: and this they did with shouting and sound of Trumpet.

This done, they compassed them round on every side: some went before, some behind, and some on the right hand, some on the left (as it were to guard them through the upper Regions) continually sounding as they went, with melodious noise, in notes on high: so that the very sight was to them that could behold it, as if Heaven it self was come down to meet them. Thus therefore they walked on together, and as they walked, ever and anon these Trumpeters, even with joyful sound would by mixing their Musick, with looks and gestures, still signifie to *Christians* and his Brother, how welcome they were into their Company, and with what gladness they came to meet them: And now were these two men, as it were, in Heaven, before they came at it, being swallowed up with the sight of Angels, and

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with hearing of their melodious notes. Here also they had the City it self in view, and they thought they heard all the Bells therein to ring, to welcom them thereto: but above all, the warm and joyfull thoughts that they had about their own dwelling there, with such company, and that for ever and ever: Oh! by what tongue of pen can their glorious joy be expressed: Thus they came up to the Gate.

Now when they were come up to the Gate, there were written over it in Letters of Gold, *Blessed are they that do his Commandments, that they may have right to the Tree of life: and may enter in through the Gates into the City.* *Re. 22. 14.*

Then I saw in my Dream, that the shining men bid them call at the Gate: the which when they did, some from above looked over the Gate, to wit, *Enoch, Moses, and Elijah, &c.* to whom it was said, These Pilgrims are come from the City of *Desolation*, for the love that they bear to the King of this place: and then the Pilgrims gave in unto them each man his Certificate, which they had received in the beginning: those therefore were carried in to the King, who when he had read them, said where are the Men? to whom it was answered, they are standing without the Gate, the King then commanded to open the Gate, *That the righteous Nation, said he that keepeth truth, may enter in, Isa. 26. 2.*

Now I saw in my Dream, that these two men went in at the Gate: and loe, as they entred, they were transfigured, and they had Raiment put on that shone like Gold. There was also that met them with Harps and Crowns, and gave them to them: the Harps to praise withal, and the Crowns in token of honour: Then I heard in my Dream, that all the Bees in the City rang again for joy: and that it was said unto them, *Enter ye into the joy of our Lord.* I also heard the men themselves, that they sang with a loud voice saying, *Blessing*

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Honour, Glory, and Power, be to him that sitteth upon the Throne, and to the Lamb for ever and ever, Rev. 5. 13, 14.

Now just as the Gates were opened to let in the men, I look'd in after them, and behold, the City shone like the Sun, the Streets also were paved with Gold, and in them walked many men with Crowns on their heads, Palms in their hands, and golden Harps to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, *Holy, Holy, Holy is the Lord.* And after that they shut up the Gates, which when I had seen I wished my self among them.

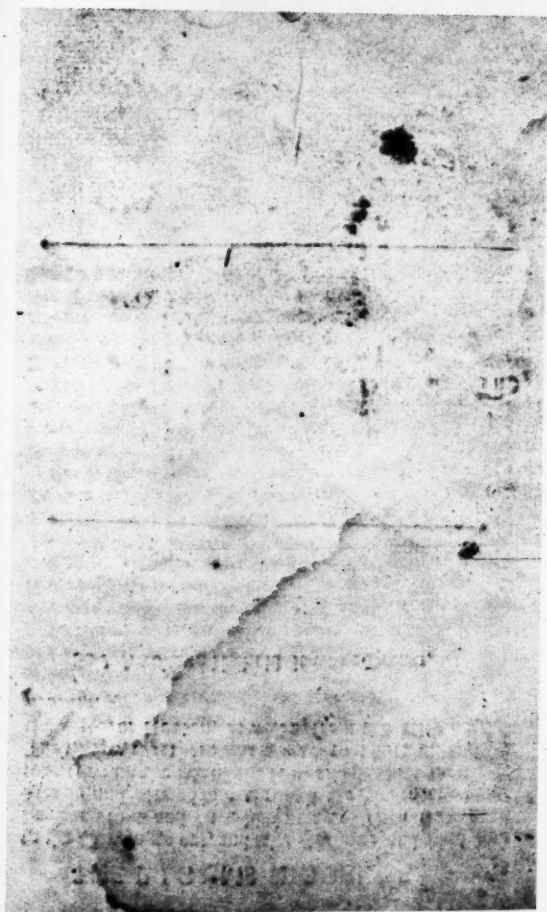
Now while I was gazing upon all these things, I turned my head to look back, and saw *Ignorance* come up to the River side; but he soon got over, and that without half that difficulty which the other two men met withal. For it happened, that there was then in that place one *Pain-bone* a Ferry-man, that with his Boar helped him over: so he, as the other, I saw, did ascend the Hill to come up to the Gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the Gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administred to him: But he was asked by the men that looked over the top of the Gate, whence came you? and what he would have? He answered, I have eat and drank in the presence of the King, and he hath taught in our streets. Then they asked him for his Certificate, that they might go in and shew it to the King: so he fumbled in his bosom for one, and found none. Then said they, have you none? But the man answered never a word. So they told the King, But he would not come down to see him, but commanded the two shining Ones that conducted *Christian* and *Hopeful*

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to the City, to go out, and take *Ignorance*, and bind him hand and foot, and have him away. Then they took him up, and carried him through the Air, to the Door that I saw on the side of the Hill, and put him in there. Then I saw that there was a way to Hell, even from the Gates of Heaven, as well as from the City of *De-struction*.

So I Awoke and behold it was a Dream.

The



The Conclusion.

Now Reader I have told my Dream to thee:
See if thou canst Interpret it to me,
Or to thy self, or Neighbours, but take heed
Of mis-interpreting: for that, instead,
Of doing good, will but thy self abuse:
By mis-interpreting, evil ensues.

Take heed also, that thou be not extreme,
In playing with the out-side of my Dream:
Nor let my Figure, or Similitude,
Put thee into a Laughter, or a Fend,
Leave this for Boys and Fools; but as for thee,
Do thou the substance of my matter see.

Put by the Curtains; look within my Veil:
Turn up my Metaphors and do not fail:
There, if thou seekest them such things to find,
As will be helpful to an honest mind.

What of my Drops thou findest there be sold
To throw away, but yet preserve the Gold.
What if my Gold be wrapped up in Ore?
None throws away the Apple for the Core:
But if thou shalt cast all away as vain,
I know not but 'twill make me Dream again.

THE END.



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